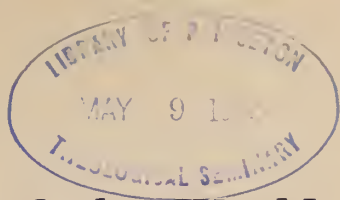


I-7



Digitized by the Internet Archive
in 2015

THE



Missionary Review of the World

VOL. XVI. NEW SERIES

VOL. XXVI. OLD SERIES

JANUARY TO DECEMBER, 1903

EDITOR-IN-CHIEF

REV. ARTHUR T. PIERSON, D.D.

ASSOCIATE EDITORS

REV. J. T. GRACEY, D.D. REV. D. L. LEONARD, D.D.

REV. F. B. MEYER, B.A.

MANAGING EDITOR

DELAVAN L. PIERSON

FUNK & WAGNALLS COMPANY

NEW YORK

LONDON

1903

Copyright, 1903

BY

FUNK & WAGNALLS COMPANY

Printed in the United States



A LABRADOR ESKIMO BUILDING A SNOW HOUSE



A FAMILY OF LABRADOR SETTLERS

These fishermen try to raise some vegetables, but it will be seen that the soil is not very fertile Their garden is enclosed with a fish-net

THE Missionary Review of the World

Old Series
VOL. XXVI. No. 7 }

JULY

{ *New Series*
VOL. XVI. No. 7

AMONG THE VIKINGS OF LABRADOR

BY WILFRED T. GRENFELL, M.D.

Superintendent of the Royal National Mission to the Deep Sea Fishermen

For the past eleven years we have been trying, on the rocky coast of Labrador, to bring the living Christ as a transforming power into the lives of the twenty thousand fishermen who earn their livelihood there in the summer months. The Master has promised to make us "fishers of men," and He has proved His readiness to help us *catch* men if we are only ready to follow His bidding.

Our work is, for the most part, among the twenty thousand Newfoundland fishermen who, in May every year, leave for the fishing-banks on the coast of Labrador. They return in October or November, according to the time when those seas become a solid jam of ice. Their wives and children go with them, and live in mud and log houses at the various natural harbors. The vessels, about one thousand in number, which carry them down, are crowded to the decks both going and coming, but only ten or twelve men remain on board during the whole fishing season. The others disembark and fish from the land, the women helping to dress the fish, cook the food, and generally making life possible.

The vessels go farther north, and as they return pick up the people on shore. Thus crowded above and below decks with passengers and fish, in addition to oil barrels, boats, and fishing-gear, they make their perilous voyage home. The coast does not possess one lighthouse, buoy, or distinguishing mark, and has not one artificial harbor. The charts are old and unreliable, and the ocean carries on its bosom huge icebergs from the eternal fields of arctic ice. Fog is a constantly recurring peril (the rocks and islands in places run out twenty miles seaward), the high cliffs and deep creeks make sudden and violent storms frequent, while the Atlantic swell rolls with resistless force against those shores. Brave men are these fishermen—strong and kind and true. One can not help loving their simple natures and their quiet endurance and contentment. But they and their women and children undergo great hardships for very little compensation,



THE INDIAN HARBOR HOSPITAL AND OUTBUILDINGS

and it is often a hard—nay, impossible—task to keep the wolf from the door in winter. These are the modern Vikings we are trying to help.

The governing body of our mission is a registered, limited liability, company called the “Mission to Deep Sea Fishermen,” to which title our late beloved Queen added the title, “Royal National,” in 1897, expressing the hope that it might do truly royal work in the service of the King of kings. The denomination of the work is best described by the boy who, when asked to what denomination his minister belonged, replied: “Well, I guess he ain’t any special kind—just plain minister.” We have no ordained workers. Our missionaries are our doctors, nurses, sailors, and fishermen, and most of our vessels assist to defray their own expenses by fishing. Occasionally volunteer workers from every Church join us for a cruise. It so happens that to-day our three Labrador doctors are respectively Episcopalian, Methodist, and Congregational, while the brother who left us last year and his wife, our nurse from Battle Harbor Hospital, were Presbyterians. What does it matter? We build no church, we have no settled congregation. We can not administer a different pill or plaster because our patients are Catholic, Protestant, or skeptic. There is no need to adjust a medicine to the idiosyncrasy of an Episcopalian or Salvationist. All we can hope to do is to draw the fishermen nearer to our Master, who, when He was on earth, loved fishermen so well.

The work in seas around Great Britain had been successful in driving the grog vessels and the homes of immorality from the high seas, and had introduced instead into each fleet a mission hospital floating home. Homes on the land also had been opened as places of resort for those who wished an environment which would assist them

in a life for Christ begun at sea. Then the council of the mission, in 1892, sent their first hospital ship across the Atlantic to discover in what way the Church could help the people of Newfoundland and the Labrador coasts. Services were held along the coast, and nine hundred sick were treated. The main discovery was that a large field was open for the presentation of the teaching of Jesus Christ to the fishermen who come with their wives and children and live in huts of logs and mud. We found that a hospital must be built on the land, as there was no place to relieve the over-burdened mission vessel, and that a vessel with steam-power must be obtained, in order to avoid losing time in the calm weather under those mighty cliffs and by head winds.

The year 1893 was commenced with the building of a hospital at Battle Harbor, an island on the north Atlantic, just where the north shore of the Straits of Belle Isle meets the Atlantic seaboard of Labrador. This island was chosen as central to the great fisheries in the Straits of Belle Isle, and of the east coast, and as convenient for the mail boats that ply between Newfoundland and Labrador. The materials for the second hospital were landed at a harbor among a group of off-lying islands two hundred miles farther north, while a small steam-launch, the limit of our pecuniary ability, was purchased in England, slung on the deck of an Allan liner, and landed in St. Johns. In this launch I patrolled the whole coast as far north as latitude 58°,



A SCENE IN THE WARD OF THE INDIAN HARBOR HOSPITAL

using the schooner as my base of supplies, and appointing rendezvons for her at various places along the coast. At the close of the year we all left the coast again.

A new lesson had been learned : the seafaring residents of Labrador were clamoring for a doctor to remain in that desolate land during the winter months, when they are cut off from all kinds of assistance. So, when the ship *Albert* once more arrived from England, in the spring of 1894, she brought the outfit to enable a doctor to remain and keep his hospital open during the winter. Meanwhile, the northern hospital was erected and a missionary nurse and doctor were placed in charge of it. This enabled us to reach the large body of Northern fishermen. At the close of the year the ship again sailed



A FISHERMAN'S SETTLEMENT IN NEWFOUNDLAND

In this settlement is the largest cooperative store of the mission. In the distance, outside the harbor, may be seen a large iceberg

for England, somewhat reluctantly leaving Dr. Frederick Willway to face the winter alone. It was no small relief when the schooner arrived on the coast in the spring of 1895, to find Dr. Willway still alive and well. He had proved that it was possible to travel along the coast, staying in the people's houses and feeding on their food, while he tried to heal the sick, preach the Gospel, and bind up the broken-hearted. He had done a considerable amount of hospital work and charity work, and had covered one thousand two hundred miles with his team of dogs. The chief lesson learned this time was that the hospital could not be kept open to any advantage unless the nurse remained there, and that there was sufficient possibility for patients to reach the hospital to justify the expense of keeping it open all winter. Preparations were accordingly made to carry this into effect, and when winter once again encased the coast with its mantle of ice Battle Harbor was fully equipped with nurse and doctor and a veritable hostel, to which every one could come in any kind of trouble. And come they did from long distances, often traveling for days to reach it, but delighted to have this additional assurance that when

worst came to worst there was one place on the coast where food and clothing and help in sickness were available.

This winter I spent in pleading the cause of Labrador in Canada. I had the good fortune to fall in with Sir Donald A. Smith, Chairman of the Hudson Bay Company, who had spent many years in Labrador. With his well-known philanthropy he at once took great interest in the work, and presented us with a beautiful little steamer, at a cost of \$5,000, which we named *Sir Donald*. In 1896 I went down the coast in this vessel, using her as my hospital ship.

Battle and Indian Harbor Hospital was in full swing during 1895, but owing to an accident to the steamer I was obliged to patrol the coast in a small lug-sail boat, given me by Dr. Roddick, of Montreal. I carried with me my lantern, instruments, drugs, and a small outfit,



A TYPICAL LABRADOR FISHING-SCHOONER

going only as far north as Hamilton Inlet. The nurse began to open up other work besides that in the hospital, and during the winter held regular classes for the women and men, and also for the children. The doctor pushed farther afield, covering one thousand eight hundred miles with his dogs, and reaching as far north as Nakvak.

The great financial crash which occurred this year in Newfoundland left many of the fisherfolk without any chance of supplying themselves with necessities for fishing during the following summer. The British government, therefore, sent out a special commissioner, Sir Herbert Murray, who placed the amount allocated to the settlers of Labrador in my hands. Visiting the southern part of Labrador in the steamer *Sir Donald*, and sailing around Indian Harbor in the *Princess May*, for the purpose of distributing this help to the best advantage, we became deeply impressed with the wretched conditions of trade and the high prices that the people had to pay for the necessities of life. A further study of the economical condition of the



DR. GRENFELL'S MISSION HOSPITAL SHIP "THE STRATHCONA"

people showed us the utter hopelessness of life under the prevailing truck system of trade, without any cash medium to indicate the value of the produce of the fishermen or the value of the poor flour, molasses, salt, and tea that they were receiving in exchange. We began, therefore, to preach the doctrine of cooperation, and started at Red Bay, a small village of some sixteen to twenty families, a cash store, managed for and by the people. We chose this place because of the upright character of its people and the lamentable poverty to which every one had been reduced, and which made practically every one dependent, more or less, upon the government pauper relief fund.

In 1897 the steamer *Sir Donald* was lost in the ice, being carried to sea from her winter moorings by a hurricane. She was eventually discovered frozen into an enormous ice-field, with only her masts projecting through the snow covering. She was cut out and towed to St. Johns, but was in such a bad condition that she only brought \$150 at auction. Help now reached us in the way of a small steamer from a lady in Toronto, and while my colleague, Dr. Frederick Willway, was patrolling the coast, I went to England to raise money for a new ship. Through the help again of that friend of Labrador, Sir Donald A. Smith, now Lord Strathcona, we were able to build and equip at Dartmouth, England, a beautiful little \$15,000 hospital steamer, *The Strathcona*, of eighty-four tons burden. She has a large hospital amidships, with removable bulkheads, to enable us to use all the space for religious services when necessary.

Earnest petitions came from the seafaring people along the north coast of Newfoundland to give them the services of one of our mission doctors during the winter, for all along that coast, from Cape John to Bay Islands, there is no possible means of getting any medical help summer or winter. The result was that, with a volunteer companion from Oxford, England, I took rooms in a small trader's house

on the northeast coast of Newfoundland, made an arrangement for the Newfoundland government to help this venture with a small grant, purchased a good team of dogs, hired a pilot and driver who knew the country, and then froze ourselves in for the winter. Repeating our Labrador policy, we traveled around the coast from place to place, covering many hundred miles during the winter, and treating five hundred patients. Meanwhile we came to know our people, the nature of their home lives, their privations, and what we could do for them, and this in the best possible way: by ourselves living their lives, sharing their small huts and tilts, eating their food, only carrying our own sleeping-bags that we might, in however humble a place, have at least a private apartment if it was only on the floor. Our most difficult cases we sent to the headquarters, at a place called St. Anthony, where we had arranged for their reception in a small house. After each mission trip we delayed there as long as it was necessary to watch our sick after operations.

There is no liquor sold in all this district, with the result that there is no crime. So I was able to commandeer a local wood building that had been erected in former days by an energetic magistrate for a jail, and we converted it into a club-house and meeting-house, which it has remained ever since. My friend kept school open during this time, and together we commenced the Christmas games—a regular athletic club, with Christmas trees for children, and such things, which have been preaching a useful Gospel in brightening the celebration of our Savior's birthday in many a lonely hamlet along that bleak and icy coast. We were also able to hold numerous meetings on the



THE CHRISTIAN CREW OF "THE STRATHCONA." (DR. GRENFELL WITH THE DOG)

subject of coöperation, the benefits of which were so plainly visible around our other little effort, and, in spite of considerable opposition, we were able to start our second coöperative store.

By the time that spring appeared it had become quite apparent that we ought to add this district to our permanent missions. A council of war was held with all the people, with a result that we at once led sixty-five men into the woods, where we remained a fortnight. The men were divided into regular gangs for felling trees, chopping uprights, and sawing boards. Snow was deep on the ground, and the traveling was so good that we enjoyed a most delightful time in the forest by hauling home the best part of the frame and cover for the new hospital at St. Anthony. The humming of the runners of innumerable sleighs, or *komaticks*, over the frozen snow, and the joyful clamor of some one hundred and fifty dogs announced the arrival of the first hospital in north Newfoundland outside of St. Johns. This building is not yet quite completed, money having been scarce, or, at least, diverted into other channels, as a result of the Boer War. Dr. Simpson and Nurse Russell camped alongside it in a small house this winter (1902-03), and at once began receiving patients. We sincerely hope it may be in full swing next spring, completing our hospital system for Labrador. Formerly the staff of our Northern Hospital were obliged to leave every year, as we had no place in which to house them during the winter. This was a source of great weakness, as our staff were more useful year after year, as they became acquainted with the work. But now as the season closes we remove our staff and equipment and the last of the patients on the hospital steamer to the Southern Hospital at St. Anthony.

The growth of this method of preaching the Gospel by splints and bandages is shown by the statistics this year. The total number of patients treated was two thousand seven hundred and seventy-two, the vast majority of whom would otherwise have had to remain with as little treatment as the traveler to Jericho received until the Good Samaritan came along his way.

We have also been able to reach out a helping hand to those who have children to provide for, and on whom the long winter of enforced idleness hung so heavy. We have started a little settlement in a deserted bay, and here employment is given in various ways. A lumber mill has been erected and a large grant of land obtained. Many men are employed hauling out logs, some have been employed in building and clearing, and some in preparing stacks of firewood for sale in spring. A planing-machine, mortising-machine, tenon-machine, and a good shingle-machine have been erected. A schooner-building yard close alongside is also in full swing, and we are now building our second schooner and a large fishing-boat there. This has brought some two hundred and fifty people together, and we are able to col-

lect the children for school purposes. In the spring all these people, with the exception of the few who remain to run the lumber mill, scatter to their summer fisheries.

Our cooperative stores have increased to five in number, and a large schooner of our own, called *The Cooperator*, is kept busy all the season going to and from the market at St. Johns. Her crew is composed of our own men from this bay. Thus in many ways the Gospel is being preached to these people. We are now arranging for a summer cooperating establishment for barrel-making in connection with the mill, and are hoping to be able to combine it profitably with burning lime, which is abundant in the district.

We have been able to start a series of small loan libraries, moving them from village to village, as is required. Both our Labrador hospitals have been enlarged. New operating-rooms and new convalescent-rooms have been added at both, and at Battle Harbor an entirely new building, besides an almost invaluable laundry, which is preaching a sermon by itself. We very much need a new large store at this our central depot, to enable us to disseminate and store the literature, clothing, and other things entrusted to us, and we should gladly hear from any one who would help us toward its construction. Several orphans and cripples have been sent to homes in healthier countries. A few domestics have been trained and sent out to service.

During the last year we have been able, in the Master's Name, to make the blind to see and the lame to walk, and to preach the unsearchable rights of the Gospel of Jesus Christ. There remains much more to be done, and we pray that God will give us wisdom and zeal, and will move His people to furnish us with the means necessary to accomplish the works of faith and labors of love so greatly needed.



KIRKINA

This little Labrador wif was assisted by Dr. Grenfell after her frozen legs had been cut off by her father with an ax. She is here represented on her new legs from New York

CHRISTIANITY AND THE HAWAIIAN ISLANDS

THE MANIFOLD SIGNIFICANCE OF THEIR EVANGELIZATION

BY D. L. LEONARD, D.D., OBERLIN, OHIO

The task of the missionary does not consist merely of "sitting under a tree and reading the Bible to all who chance to pass by." Tho primarily his business is making known the Glad Tidings, yet enfolded within his Divine message are found not only salvation from sin, but also all the virtues and graces, even such "non-religious" results as intelligence, industry, economy, comfortable houses, good homes, social order, good government—in a word, whatever is essential to Christian civilization. No limits can be set to the beneficent effects certain to flow, sooner or later, from the proclamation and practise of a living Christianity. What notable illustrations of the blessed and manifold transformations are to be found by the score and hundred upon the pages of missionary history! All things considered, there is, perhaps, no case more phenomenal because of results more numerous, more varied, and more important than is supplied by the mission in the Hawaiian Islands. As will readily appear, every period from the discovery to the present hour overflows with elements of the surprising and the startling.

In the first place, the location of this group is peculiar in the extreme. In the boundless recesses of the Pacific, it lies isolated and remote from all continents and islands, being 2,100 miles southwest of San Francisco, 2,400 miles north of Tahiti, 3,440 miles from Yokohama, and 2,400 miles from Hongkong. Situated thus, "at the cross-roads of the Pacific," it is near the center of commerce between British Columbia, California, Nicaragua, and Panama on the east, and Japan, China, New Zealand, and Australia on the west and south. The position in space is marvelously strategic, no substitution or rivalry being possible.

Next, the islands, eight in number, are of no inconsiderable size, having a total area of 6,640 square miles, or about the same as Massachusetts, while the largest, with its 4,210 square miles, has a greater acreage than Connecticut. Much of the soil is unfit for cultivation, but such as is arable is exceedingly productive. The sugar harvest is worth \$25,000,000 annually, and rice also is a profitable crop. The climate is well-nigh ideal, the mercury seldom rising above 90°, or sinking below 60°, with an average of 70° to 80°, and cool trade winds almost constantly blowing. A population of 1,000,000 is easily possible, and is also likely at no distant day.

It was only by accident that the "Sandwich Islands" were discovered by Captain Cook when he was engaged in his fruitless

attempt to find a northeast passage from Bering Straits to Baffin Bay. For about forty years this group was visited only by vessels in search for sandalwood, or those on their way to and from the North Pacific in quest of whales or furs, not seldom remaining also during the winter season. Many of the sailors were of the very vilest, and their presence was often accompanied by the most shameless and loathsome debauchery, which resulted in forms of disease so deadly as to decimate the population and probably doom the entire race to eventual extinction.

From time immemorial each island had been ruled by a chief of its own, but not long after the visit of Captain Cook, Kamehameha, one of the strongest and most enterprising of these, made war upon one after another, and finally became undisputed head of the entire group. This put an end to the desolating wars which hitherto had been almost constant, and made an important preparation for the introduction of the Gospel. By 1810 this achievement was completed.

The scene now changes to the United States, whither just about this time five or six Hawaiian waifs had drifted. Among them was Obookiah, who went at length to New Haven. The advent of these youths "happened" just when Samuel J. Mills and his companions were praying and planning to start a foreign missionary movement in America, including the organization of a society—the American Board. Who has not heard how Obookiah was found weeping upon the steps of one of the Yale College buildings, because of his eagerness to secure an education, and of his not knowing where one could be gained? This was coupled with a longing to carry the Good News to his friends perishing in ignorance at home. Then followed his adoption by Mills, and the opening of the Cornwall, Conn., missionary school, that he and other Hawaiian youths might be fitted for evangelizing work. Of course, a mission to the islands was the direct result, tho by a strange ordering Obookiah died before the beginning was made.

In October, 1819, a company of twenty-three, including four Hawaiians, sailed from Boston in the brig *Thaddeus* upon a voyage of nearly six months, not in the least knowing what might be in store, and with well-nigh incredible intelligence awaiting their arrival. For before landing they learned that within a few weeks idolatry had actually been abolished by order of the king, the idols had been destroyed, and the dreadful tabu had been broken; so that here was a people practically without a religion and waiting to receive one. How mighty an obstacle had thus been removed, in the very nick of time, as by the visible hand of God! The news had recently reached the islands from Tahiti that a general burning of idols had occurred there, coupled with statements made by certain sailors that all idolatry was foolish and stupid.

Almost from the first the king and chiefs were friendly, and several

women of rank were specially ready to listen and respond. The first signs appeared in a real furor for education—at least, to the extent of learning to read and write. For a season the chiefs greatly desired that this accomplishment might be their exclusive possession, but later the people were permitted freely to share the boon. Within ten years the schools numbered 900, taught by natives and supported by natives, and the pupils numbered 50,000, including many adults as well as children, and this when the entire population numbered only 150,000.

Nor was it long after that spiritual quickening began to match and then to outdo the intellectual awakening. A strong missionary reinforcement had recently been despatched, and by 1836 a revival of power seldom equaled was shed abroad all the islands over, tho most sweeping in Hilo, under the fervid ministrations of Titus Coan, who baptized 1,705 in a single day. Within a few years 27,000 were received to membership in the churches.

Nor were the effects long confined to the realm of religion, for a revolution was wrought in the political realm. The king requested one of the missionaries to give a course of lectures upon the science of civil government and political economy. He and all his predecessors had been irresponsible despots, among the rest owning all the land. But now he bestowed upon the people one-third of the soil, and accepted a constitution for his restraint and guidance. A system of public schools was inaugurated, and the use of intoxicants was forbidden. All this had come to pass by the opening of the sixties, or within a little more than a generation from the advent of the first heralds of the Cross.

It need hardly be suggested that from the first abundant trials and discouragements had been met with, from the abounding relics of superstition, from the doings of utterly depraved sailors constantly calling at the islands, and the like. But in the forties began a period of peculiar embarrassment and serious hindrance, which at times seemed more than likely to undo all the good that had been done. First came a natural reaction from the excitements of the revival. Then the Jesuits made an inroad, were forbidden by the king to land, were sent away, and were only able to effect an entrance by the aid of French cannon. Next, French and British naval authorities, and consuls from the same governments, were exceedingly dictatorial and brow-beating toward the Hawaiian authorities, and it appeared at one time as tho some European power would take possession of the islands. Moreover, several of the kings in succession were morally weak or else positively vicious. As a result of the operation of all these evil forces, a serious falling away from the churches ensued, and a general decadence in the standards of piety, while at the same time the native population was steadily diminishing, and foreign laborers by the

thousand were flocking in from China, Japan, and Portugal, to man the sugar plantations. It was, perhaps, the crowning misfortune that, at the end of a half century of occupation, the American Board withdrew from this field, mistakenly thinking that the churches were now strong enough to take care of themselves, and that self-support and self-government would prove a blessing.

More than a quarter of a century passed of chaotic conditions, but then one after another the bulk of the troubles came to an end, and divers new grounds for encouragement began to appear. The islands were recognized as independent by several foreign powers. Scores of the descendants of the missionaries had risen to wealth and to commanding influence in public affairs, as well as other Americans and Europeans not a few. It was with these, as well as with some thousands of worthy natives, that unworthy sovereigns found themselves obliged to reckon. And when at length the queen refused to obey the laws, or to be bound by considerations of reason and righteousness, it was these who organized revolution and set up a republic, later at their request to become an integral portion of the American Republic.

Summing up results: Speaking generally, a region larger than several of our States has been redeemed from utter savagery, and in it Christian civilization has been established. Tho the natives are steadily diminishing in number and seem likely sooner or later to disappear, their places are already supplied by others of a sturdier stock. The resources of the soil and climate have been so well developed that already the exports amount to more than \$22,000,000, and the imports to more than \$16,000,000, with the certainty of a steady and great increase. The population also can not but double and quadruple within a comparatively few years. Who can doubt that the most of these changes have come directly or indirectly as a result of the sailing of the brig *Thaddeus*, some eighty years ago, with its little company of godly men and women, bent solely upon making proclamation of Jesus and His salvation? The toilers sent out from first to last numbered but 156 in all, 83 of them women and 21 laymen. The total money cost of the mission was only \$1,577,956.27, or a yearly average of \$31,560! How paltry a sum! Only about one-fourth the amount invested in a modern battle-ship!

As to the religious situation: By the end of five years only ten could be counted Christian, and only 577 at the end of twelve years; but soon after ensued a marvelous harvest season, and before the first half century closed 57,868 had been received into the churches, with the number since increased to 65,898. As showing the spiritual quality of the converts, before the end of the first generation the faith and zeal of these neophytes, just redeemed from paganism, had become so mature that a missionary society was formed, and a company of

Hawaiian missionaries was despatched to pagan Micronesia and Marquesas, and has ever since been maintained. By the last census it appears that the population of the islands is not far from 154,000, or substantially the same as when the work of evangelization commenced. Only some 30,000 of these are of pure Hawaiian blood, while of 8,000 the pedigree is Hawaiian in part. The Japanese number 62,000, the Chinese 26,000, the Americans and Europeans 28,500, of whom 17,000 are Portuguese. Of the Americans, 164 are children of missionaries and 174 are grandchildren. Divided religiously, 25,000 are Roman Catholics, 24,000 are Protestants, and 5,000 are Mormons.

How marvelous, almost beyond comparison, that all things were made ready just when the American Republic received the Providential bidding to launch out at length upon its world work, to possess territorial interests in the Pacific, and so to take up tremendous responsibilities in the Orient, and Hawaii came asking admission into the Union! How strange also that so soon the ocean cable was ready to bind us to our new possessions, to make our dependencies our near neighbors! Then, to cap the climax of marvels, almost in the same hour the completion of the Panama Canal was resolved upon, destined to hasten the development of the commerce of the world's greatest ocean with the Hawaiian Islands, certain at no distant day to rank high among the most notable localities upon the face of the globe!

THE STORY OF TITUS COAN

BY THE EDITOR-IN-CHIEF

Titus Coan, in 1831, at thirty years of age, wrote these words: "Lord, send me where Thou wilt, only go with me; lay on me what Thou wilt, only sustain me. Cut any cord but the one that binds me to *Thy cause*, to *Thy heart*."

In 1835 he set foot on Honolulu, and shortly after was assigned to a missionary parish on Hawaii's eastern shore, one hundred miles long, and including Hilo and Puna, with fifteen thousand natives. We have already published in this REVIEW* an account of the great awakening under his preaching, which began in 1837 and extended over four years. Not ten instances of a spiritual quickening so abounding in signs of God can be found in all authentic missionary history.

As no man has had more signal tokens of God's presence and power, we seek to find the secrets of his success. They seem to have been three: A persistent preaching of the Word of God, individual contact with souls, and a deep love for the people. Mr. Coan never grew weary of preaching a full Gospel. He did not hesitate to preach the sterner truths of the law, but he always followed them by the melting entreaty of grace. He went on long tours, in which he met

* February, 1895.

and sought to lead *individuals* to Christ, or to reclaim, one by one, wanderers from the fold. He was not content to preach to great multitudes, but thus, one by one, sought to pluck brands from the burning. When, under the mighty power of God, crowds thronged him, weeping and inquiring, he worked incessantly, sometimes till midnight, and his pen was as busy as his tongue. He wrote three thousand letters, in about forty-five years, to over four hundred and fifty individuals. He was a great missionary pastor to thousands of church-members with their children, and, like Moses, a judge or arbiter in their little difficulties. He baptized over ten thousand converted heathen in seventeen years and buried four thousand three hundred, while six thousand remained in 1852 for personal watch and care. He was like a great general who not only commands a great army but knows and cares for each soldier. In 1868 he had buried seven thousand three hundred and seventy-three, so that the living congregation was outnumbered by the dead; but the individual had never been forgotten in the multitude. A discordant note, caused by a backslider or the self-will of a church-member, he would spend hours to harmonize, and his prayers, like his toils, were ceaseless.

It pleased God that his departure should be not sudden, but like a very gradual withdrawal. For nearly three months he felt within himself that the summons had come and the messenger was waiting. The natives heard of his condition, and their love could not be restrained. They came and went, his room being most of the time filled. But he had an individual word, a text, a prayer, for each one. Aged men, who thirty years before had been his companions in his pastoral tours, came long distances for a farewell look and word. They reverently put off their shoes, as on holy ground, as they stepped into his bedchamber, and mutely pressed his hand while tears poured down their cheeks. He himself asked that candidates for admission to the Church might assemble at his home, and he listened to the examination he could not conduct, and then gave his hand to each with a radiant look and a gracious word never to be forgotten. Later on he was borne on a reclining-chair about the streets, that he might meet his dear converts face to face in larger numbers, as John was borne on loving shoulders into the assemblies of the Ephesian Church. The whole missionary history of the century furnishes no more pathetically beautiful story.

These references to Father Coan naturally recall a very remarkable answer to prayer which occurred in the middle of his Hawaiian career. In the autumn of 1855 there was every human probability that Hilo, in the Hawaiian Islands, with its crescent strand and silver bay, would be blotted out beneath a fiery flood of lava from Mauna Loa. For sixty-five days the great furnace crater had been in full blast belching forth consuming fire, and rivers of resistless liquid flame had

swept down the mountain sides, one stream of which was three miles wide at its narrowest, spreading at times into lakes of fire from five to eight miles broad. In the hardening crust there were frequent vents from ten to one hundred feet in diameter. The principal river of lava was sixty miles long and from three to three hundred feet deep, its momentum incredible, and its velocity forty miles an hour. This devouring river was rushing madly toward the bay, heading directly toward the site of Hilo, and was only ten miles distant. On it came! No natural obstacles intervened to arrest its progress. There was no reason that natural science could assign why those billions of cubic feet that for some months continued to descend from the crater, and in the same direction as at the first, should not continue to push forward until the flood of molten lava met and mingled with the floods of the sea, thus utterly destroying the town. But tho the molten lava moved steadily on until it was within seven miles of the ocean, it was mysteriously arrested. Hilo had been the scene of marvelous triumphs of grace twenty years before, and much prayer was offered to God for the arrest of that awful flood, and it was the firm conviction of the missionaries and their praying band of helpers that nothing could account for the deliverance but this: that God had interposed in answer to prayer. As late as February, 1859, nearly four years after the eruption began, the summit of Mauna Loa was rent with volcanic fires and pouring a deluge of wrath down its sides with such energy that in an hour or two the flood had swept twenty miles. For a while it moved toward Hilo, but again turned westward and entered the sea, fifty miles from the source of the outbreak, leaving nothing but ruin behind it.

Still later, in 1881, this fearful volcano was for nine months in full blast, and human reason and arithmetic both doomed Hilo's town and harbor. The fires swept down the mountain, obliterated a forest fifteen to twenty miles wide, and approached within *half a mile*, until it seemed as tho hell was opening her very jaws to engulf the town. But a day of humiliation and prayer was observed, and at the last hour, when the burning, withering breath of the destroyer was already scorching the inhabitants, God's command went forth: "Thus far, but no farther!" Afterward Mr. Coan and his helpers in prayer used to walk out and view their deliverance. There lay the "great red dragon," a few rods from the missionaries happy "bower," a blackened, hardened monster, fifty miles long from mountain to main, and they could only say, with deep and reverential awe: "*It is all of God.*"

The expressive marble slab that marks his grave at Hilo was the gift of his people. It bears a simple epitaph which he himself wrote:

TITUS COAN

February 1, 1801—December 1, 1882

HE LIVED BY FAITH,

HE STILL LIVES.

BELIEVEST THOU THIS?

—John xi: 26

Islands, and from Unimak Pass along the North Pacific coast almost to the base of Mount St. Elias in Southeastern Alaska, so that the three great ocean sides of the territory are occupied by Eskimo or Innuit population. They are a seafaring people.

Passing from the coast into the interior, we find the beginning of the Athabaskan family, extending across the continent from Central Alaska down to Minnesota.

In the Aleutian Islands are the Aleuts, a people almost exterminated by Russian civilization. It is one of the interesting facts of history that when our American Revolution was just beginning the Aleut Revolution was just coming to a close. Ours lasted eight years, theirs for fifty years. For half a century the native people of the Aleutian group fought the power of Russia, and only succumbed after almost the entire population had been annihilated.

In Southeastern Alaska are the ten tribes of the Tlingets, speaking one common language. Missionary work and civilization commenced among them later in 1877.

The Hydah are in Prince of Wales Island.

The Aleuts having been under Russian civilization for a century, have been brought into the Russian Greek Church, and they are all baptized members of that Church. But the Eskimo, Athabascans, Tlingets, and Hydah were heathen at the commencement of the American occupation. The destruction of infants, the killing of the sick and aged, the torture to death for witchcraft, polygamy, and slavery were all more or less prevalent among one or more of these families, and remnants of this heathenism continue down to the present time. The success of the Presbyterian mission in Southeastern Alaska among the natives was so great as to attract the attention of the entire Christian world. Stimulated by this success, the other great missionary societies commenced preparations to also open missions at Fort Wrangell and Sitka, side by side with the Presbyterians.

The Division of Territory

The establishment of these several missions among so few people (one thousand five hundred) would have been a waste of men and money, and the introduction of the diversities that exist among us would constitute a real hindrance to mission work. To prevent this a convention was called at the Methodist Book Rooms in January, 1880, of the various missionary societies, and an equitable division of the field was allotted to the different denominations. The Presbyterians being already established in Southeastern Alaska, that field was assigned to them. Since 1877 they have spent \$750,000 in their efforts to elevate, civilize, and Christianize the natives—a clear evidence of the energy and zeal that they have put into the work. The fruitage in part is seven native churches with over 1,000 native communicants and a second generation started in Christian citizenship. There has been a continuous religious revival in that section for three years. Eighteen months ago an old chief, who raised a rebellion in

1877, and who has been conspicuous in his opposition to the mission work, gave his heart to Christ, and is throwing the same fire into his evangelistic work for the benefit of his relatives as he did into his persecution of Christian natives.

The Baptists selected their field six hundred and twenty-two miles west of the Presbyterians, on Wood Island, Kodiak, and adjacent islands, Kenai Peninsula, and the regions bordering on Cook Inlet and Prince William Sound. Their first mission was erected on Wood Island, in the harbor of Kodiak, where they have a church and prosperous orphanage.

Six hundred and twenty-two miles west of the Baptists is Unalaska, the center of the Methodist field, where they have established a good, strong, efficient work, built out of the waifs

who had been discarded by the Russian-Greek Church. The Methodist field extends the whole length of the Aleutian Islands, and at Unalaska they have an orphanage named the Jesse Lee Home.

The Moravians went eight hundred and forty miles to the northeast of Unalaska, and selected the valley of the Kuskekwin and Nushagak rivers, where they have secured a large following. In some of their villages they have evening vespers every night. When bedtime comes the church-bell rings, and the entire population, except the little ones, go to church, and a young man who has been taught a little English reads a passage in the Bible, explains it in the native tongue, leads them in prayer in their own tongue, and they go home and go to bed. Where can you find a better record in the most favored place in the United States?

On the Delta and in the valley of the great Yukon the Roman Catholics have a number of missions. Their principal station and leading schools are at Holy Cross Mission, four hundred and ten miles from the mouth of the river. In the same Yukon Valley are the principal missions of the Alaskan natives of the Episcopal Church, the best equipped of which are at Anvik, four hundred and fifty-seven miles from the mouth of the river; St. James Mission, eight hundred and ninety-seven miles, and Fort Yukon, one thousand three hundred and fifty-three miles. The Church of England has maintained missions for nearly sixty or seventy years on the Canadian side of the boundary line.

One hundred and fifty miles north of Anvik is the successful mission of the Swedish Evangelical Union Mission Church at Unalaklik, and a few miles farther west, on Golofnin Bay, their second mission. They have a third station in Southeast Alaska, at Gakutat.

Two hundred miles west of Golofnin is located at Teller Reindeer



OLD LOG CABIN PRESBYTERIAN CHURCH, JUNEAU, ALASKA

Station, Port Clarence, an orphanage of the Norwegian Evangelical Lutheran Synod of North America. The orphanage at Teller, Golofnin, and Unalaklik largely grew out of the epidemic of 1900, when so many Eskimos died and the missionaries took charge of the orphan children.

One hundred miles west of Teller, at Cape Prince of Wales, on Bering Strait, facing Asia, is the mission of the American Missionary Association (Congregational). At this point they have built up a good, strong church from unpromising Eskimo elements.

Two hundred miles northeast of the Congregationalists, on the shore of the Arctic Ocean, is the "Friends" Mission at Kotzebue. The Friends also have missions at Douglass and Kaake, in Southeast Alaska. Two hundred miles northwest of the Friends is an Episcopal mission at Point Hope.

Three hundred and fifty miles north of the Arctic Circle is a Presbyterian mission at Point Barrow, being second most northern mission station on earth—Upernavik, Greenland, being twenty miles further north. At Point Barrow is a Presbyterian missionary and wife, and a government teacher and wife.

Two hundred and fifty miles south of Bering Strait, and within forty miles of the main coast of Asia, is Gambell, St. Lawrence Island, a mission station of the Presbyterian Church. Point Barrow, Point Hope, and Gambell have practically but one mail and one communication a year with the outside world.

Some Results of the Work

What are the results of these missions? From five to ten thousand of the native population through these various organizations have been brought more or less under Gospel influences. Three or four thousand can be classed among those that we call "communicants," and many thousands of the children are in school. In addition to the mission schools, the United States government has twenty-eight public schools, of which probably twenty are exclusively for the natives.

If you ask the average miner the result of missionary work, he will tell you that there are no results whatever from these twenty-five years' work of the churches in Alaska. He does not stop to think that he is in that country as the result of that work. During the past few years many thousands of white men have gone from all parts of this country to the Alaska gold-mines. Some of them have penetrated hundreds of miles north of the Arctic Circle, and have found that if they treat the natives fairly that they can go anywhere in safety. If the miner is starving, the native will divide with him his last bit of fish. Why is it that the white man can go everywhere? It was not always thus. The miner will tell you that it is because the people are so docile; but his knowledge of Alaskan history is very slight. As late as 1877 Sitka was a fortified town, guarded by a detachment of United States troops, and every night before sundown the guard was turned out to search and see that no native was inside the stockade. The gates were barred and locked until sunrise the next morning. The miner does not remember that at St. Michael



AN ESKIMO GIRL AT COOKING-SCHOOL

was another Russian post with stockade, and that as late as 1870 the traders did not consider themselves safe from the native population in traveling. When the United States sent a scientific expedition to Point Barrow under the charge of an army officer they had mounted cannon trained on the native village. Only twelve years ago (1890) it was proposed to establish a mission at Bering Strait, and place two men there, two thousand miles from any policeman, or any court or other protection. People said that the revenue-cutter would not be

out of sight before they would both be massacred. No whaler for ten years had dared drop anchor at that point over night, altho some of them had large crews armed with Winchester rifles. But the Congregational Church placed two men there, and they were left without any protection for twelve months, except the protection of God, and the mission has made it safe for whaler or miner. One of those young men has just resigned after thirteen years' service because the six children that have been born there needed better educational facilities than they could have in that part of the country. Another young



Courtesy of *The Christian Herald*

CHAPTER IV, VERSES 1-11, OF THE GOSPEL
ACCORDING TO MATTHEW, IN ALASKA
ESKIMO HIEROGLYPHICS

man and wife and mother-in-law and children have gone to take the vacated place. Now a miner can drop in and spend the night or a dozen nights in perfect safety in that place, because missions have been established there for ten or fifteen years. Yet these very miners whose lives have been spared will tell you that missions are a complete failure in Alaska. They will point to a group of natives, dirty and ragged, with unkempt children, and say: "Do you think you can do anything with those dirty brats?"

A gentleman coming down from the mines five years ago called at the Methodist mission school at Unalaska, and saw an Aleut girl, her father being dead and her mother an ignorant, dissolute, drinking woman. The gentleman said he wished he could take the child to Chicago. He did so, and put her in the best public school in the city. There were 1,200 children in that school of our best American citizenship, and that girl stood side by side with these children for five years, passing from the third to the eighth grade, and finally took the gold medal at the head of that school. A competitor of that poor Aleut

girl was the daughter of the President of Chicago's Board of Education. And yet we are told that we can not do anything with them.

Many remember young Edward Marsden, a pure-blooded native of Alaska, who, a few years ago, came from the Sitka mission school to the East for an education. He went to Marietta for his college course, and afterward in Cincinnati he took a course in law and one in theology at the same time. He had a master mind that seemed to grasp whatever it undertook. To-day, in southeastern Alaska, with his little steam-launch *The Marietta*, the Rev. Edward Marsden is preaching to



RESIDENCE OF REV. W. T. LAPP, AT CAPE PRINCE OF WALES

his people in eighteen different places, carrying the Gospel into all that region of Alaska, a master workman of whom no church need be ashamed. And yet you are told that "You can not do anything with those dirty brats!"

Another girl was taken from Sitka to New Jersey, and is now a young woman who will stand as the equal of the better class of our American womanhood in her intellectuality. She would be admitted to any Browning Club in Boston. For the last ten years she has been in Alaska teaching among her own people. She is named Frances Willard, for that noble woman. She has taken the Thlinget language, and reduced it scientifically to a written language for the first time, and her "Thlinget Grammar and Vocabulary" is ready for the publisher. And yet "You can not do anything with those dirty brats!"

Two of the native young men who came out of the Sitka school went to a salmon cannery and saved their wages, bought merchandise, and started a store with \$200. A trader in the neighborhood wanted

them to go into partnership with him, but they declined. Then he tried to undersell them, and put his prices down below cost; but the friends of those boys stood by them, and when their stock was used up their friends bought goods from the white trader at a reduced price and turned them over to the boys. They might have kept it up to this time if the trader had not found out how they were getting ahead of him, and learned also that he could not "freeze out those brats." They have amassed \$1,000, bought machinery for a steam sawmill, and are doing a large business in making boxes for the salmon canneries and in supplying white men with lumber.

Other boys have learned carpentry at the Sitka school, and at least one hundred and fifty of the "brats" that have gone out from the Presbyterian mission are making their own living and are respected citizens of the United States in that country.

If the churches in the different denominations had done more work, there would have been more of these scholars. It is a question of environment and not of heredity in Alaska: they have the intellect; they only need the chance to become honest, able citizens. That is what we are pleading of the churches and the government to give us—more facilities—that the remnant of this people, so rapidly passing away, may be brought into Christian citizenship.

DARKEST AFRICA TWENTY YEARS AGO AND NOW

BY REV. ROYAL J. DYE, M.D., BOLONGI DISTRICT, KONGO FREE STATE
Foreign Christian Missionary Society, 1898—

Twenty years ago, what was America? Recall the advances in science, in electricity, in the arts, in transportation, in the consciences of American Christians in regard to their duty to the heathen. Now turn your calmer judgment to the nations less favored with the advantages of civilization, without the moral uplift of a Christian conscience, or a social standard such as obtains in Christian America, where literature, art, and music combine to draw man out of himself to a higher level and nearer to God.

What of these things obtain in Darkest Africa? The civilization (?) that has been demonstrated to the native of Africa is of the sort that knows no conscience toward God or fellow man. It has gone there for gain, and wealth it will have if it be at any cost. The moral influence of many of these advance agents of civilization is such as might be expected of moral lepers, which many of them are. Of literature there is none: no books, no art, no music, which mean so much to us. What exists of these is of the crudest type. Think of these things when you are prone to criticize and ridicule these poor children of Nature. What have they other than themselves to lift them to a higher plane of living? What to elevate their ideals and

thoughts? Twenty years ago the cartography of Africa was different from what it is to-day. Instead of the well-charted two thousand miles of navigable water-way, the Kongo and its main tributaries, but little was known, for Stanley had just made his first journey, and all central Africa was a blank space peopled with elephants and hippopotami. The first missionaries were then just entering the lower Kongo, and their cold and suspicious reception differs from the hearty welcome given the missionary now. For then the people had not seen enough missionaries to be able to discriminate between them and the other white men who had passed their way. They could not understand that any could care for their souls more than for the ivory and rubber, their little wealth.

So now, where were found howling mobs, threatening their lives and destroying their property and frightening their "carriers," we meet with a most hearty welcome, and the appeal comes to us from the wildest cannibal tribes: "Come and teach us, too, these wonderful words of God." We can not answer these appeals with our small force of workers now in service. Where then the missionary was horrified by the evidences, unconcealed, of horrible cannibal feasts and of inhumanities beyond our comprehension; where then the power of the "witch-doctor" and of the "fetishes" seemed to be so strong that nothing could overthrow them, and faithful, loving work seemed to avail nothing, and many lives were laid down in the effort to break up the dense darkness and superstition with which these dark sons of nature seemed to be enchained, to-day we see whole villages sitting clothed and in their right minds, obedient to their God, whom before they had feared, not knowing; and not only sitting, but active in the evangelization of their fellows who have not yet heard of or accepted this God of love who has so wonderfully transformed their lives. Where Richards and Bently and Grenfel and Clark found naked savages violating every law of the decalog, and leading lives of vice and degradation they dare not describe, and who was as untrustworthy and fickle as possible to believe; where, almost in despair, after ten years of work there were no converts to show, you can go now and find town after town with its church and school-house filled with a peaceable people, earnest and consecrated, who are properly clad, industrious, clean, respectful, and whose honesty and virtuous lives make us ashamed of the horrible tales of vice and dishonesty which fill every day's paper in this fair land. Where then there was none who could be named as a *bona fide* follower of God, there are to-day close on to ten thousand confessing and baptized Christians in the Kongo Basin. And news reaches us almost every mail of the wonderful wave of revival all up and down that mighty Kongo River and its tributaries—an awakening of such proportions that the present force are unable to properly instruct them, nor are they able to go to all the

villages calling for the Gospel message, many of whom have yet to see their first missionary and to hear for the first time that wonderful old story of Christ's love and sacrifice for their redemption. "The fields are white unto harvest." "The harvest truly is great, but the laborers are few." To the churches of America this is a challenge. How will they answer it? Your workers are giving their lives gladly; many more workers are needed. What are you doing? What will you do about it?

Here is a glimpse of the progress in east Central Africa. Ten years ago the converts numbered barely a hundred, to-day there are more than ten thousand. Where then there was but one native church, to-day there are over a hundred native-built chapels, with a force of native evangelists who shame us by their devotion and heroism. These native preachers are evangelizing the neighboring tribes, and have sent workers far up the Nile toward Khartoum. They have already won their first converts from among those fierce and unfriendly "dwarf tribes," the "pigmies of the great forest," and are reaching out to join hands with the missionaries of the Upper Kongo to evangelize these and the half-caste Arabs of these sections.

Do you want to see evidences of the work done? Would you be convinced if you were to see changes of life and habits which in their full development are simply miraculous—transformations, the result of no ethical dogma or of the introduction of civilization or sciences or arts, but of the transforming power of the Gospel of Christ? A civilized government may say to them: "If you continue these cannibal practises or this slave-raiding we will come and annihilate your village" or "drag you off as captives to work our plantations," which, of course, is not slavery; but the natives carry on these practises, only secretly. Christianity challenges a comparison of the results of the Gospel in Uganda as a parallel for any of the so-called civilizing influences in the freeing of the millions of slaves which constitute their wealth and chattels, by masters, their own countrymen, without the shedding of a drop of blood, but simply the result of prayerful resting of the matter with their consciences before God.

There has been much done. There remains much yet to be done. Now is the time when, by judicious effort, whole nations can be won to our God and His Christ. There are nations yet who have not heard of the surpassing love of God and of the redemptive sacrifice of Christ made for "the world." There are easily seventy millions in the great Soudan and Central Africa who have yet to see their first missionary, who have yet to learn of the loving heavenly Father, who have yet to receive the hope of everlasting life. Shall our children have to answer the same puzzling question put to us, "Why did not your fathers tell our fathers?"



THE MISSION PHARMACY AT LUEBO

MISSIONARY EXPERIENCES IN THE HEART OF AFRICA

BY DEWITT C. SNYDER, M.D., BROOKLYN, N. Y.

The houses for the missionaries were built and the yards were cleaned up. We then turned our attention to supplying the needs of the inner man, for the small supply of European foods which we had brought with us was sure to be used up long before the arrival of another river steamer. We had brought from Europe, in sealed tins, flour, sugar, tea, coffee, condensed milk, butter, fish, meats, and some preserved fruits, but as the freight on each sixty pounds was fifteen dollars, the salary of the missionary would not allow of his buying all that he needed from so distant a market. We must, therefore, hunt up some small store "around the corner." From the natives we soon learned that we could buy chickens, eggs, goats, monkeys, and occasionally deer and wild hog. The African is not blessed with a very sensitive nose, but when the last two meats were on their way to the mission we generally could detect it an hour before they entered the compound.

Among the vegetables were corn, sweet potatoes, yams, tomatoes, and greens. Fruits, such as pineapples, bananas, plantains, and paw-paws, were found in the markets in abundance. Peanuts were also raised in large quantities. The missionaries introduced oranges, grape fruit, mangoes, guavas, and raspberries. In our gardens we raised cabbage, lettuce, radishes, and a few other non-indigenous vegetables.

Our money had been changed into the currency of the country,

and was kept in boxes and bales instead of in pocket-books and purses. When traveling it generally took two boys to carry our money, and to learn the value of each "piece" required more skill than for a foreigner to trade in the mixed coinage of England. The staple currency was cowrie shells, but wire, beads, and cloth, and later on salt, were also used as mediums of exchange.

At Luebo the sun rose and set at six o'clock morning and evening. There was no twilight. As a rule, the rising sun found us at the breakfast-table eating our meal of oats and eggs. When we had finished we were sure to find at least half a dozen men outside the house waiting to sell us goods. Here was a man with a long stick over his shoulder, at the ends of which were tied from twenty to thirty small chickens, wet and bedraggled from the water-soaked grass which grew along the path by which their owner had come. Yonder was a man with native honey, and scattered here and there were the others, all intent on selling their wares to the *mukelinge* (white man). The box of cowrie shells, the pail of beads, the roll of wire, and the bale of fancy and brightly colored calico are brought forth from our "eash-drawer." "What do you want for your chickens?" we ask. "*Bintu bonso*" (All things) is the invariable answer, by which he does not really mean "all things," but any one of the different articles he sees in the boxes and bales. His price is always three or four times what the article in question is worth, so the missionary must begin by offering much less than the market price until, after much dickering, perhaps the owner will settle upon salt as the thing he wants, and the quantity is finally agreed upon. The salt is then measured out, and as the price of each chicken is paid the chicken is untied and laid aside, the man keeping tally on his fingers, or he makes a mark with his finger in the sand. When all are accounted for his eyes scan all the barter goods, and he very likely changes his mind and wants beads. There is no help for it, so you must go over the same process with the beads that attended the measuring out of the salt. To refuse would mean the loss of the fowls, for the man would patiently tie them all on his stick again and take them to the trader across the way. The African chicken is, at best, a kind of an "X-ray" bird, for you can hold it up and see its bones very plainly.

The chickens being disposed of, we turn to the man who has been standing on one leg for the past half hour, the foot of the other leg resting against the knee of the upright one, a very characteristic attitude. He has been twiddling on a native music-box a very monotonous tune. "*Nchi?*" you say to him, and he replies "*Makila*" (Eggs), and laying his *kisaje* down he draws from the fold of his loin-cloth an egg. Having carefully examined it, for the native is not averse to selling last year's eggs (if he can), it is bought. One is surprised to find the price almost that of the price of a fowl, but this is explained when

you learn that the native sees a chicken in every egg. They seldom, if ever, eat them, because, as they say, it is not economical: "Let them grow to be chickens." Having laid aside the egg, you are about to turn to the next man, when he calls your attention to the fact that he has another egg for sale, and so he continues to produce his eggs, one by one, until you have a dozen or more. No amount of coaxing can make him give up all at once. He imagines that he can get a better price if he sells them separately. Those that have been rejected because they bear the impress of old age are carefully replaced in his loin-cloth and carried to the next missionary, who, he hopes, will not be so particular.

While busy buying these things we have noticed the man with the honey industriously dipping a straw in the pot and licking it off with great gusto. He now comes forward and offers his stuff for sale.



THE HOUSES OF THE NATIVE HELPERS

If will be noticed that the Africans have endeavored to copy the missionary's style of architecture with a veranda (two feet wide)

Looking into the clay receptacle we see a mixture of honey, water, comb, and dead bees, together with sticks and bark. With a look of disgust we tell him it is not fit to eat, and with a bland look he stirs it with his dirty finger, which he proceeds to lick clean, and, smacking his lips, says, "*Ningila*" (Good), and seems quite disgusted because we refuse to believe him. So the trade goes on.

Among the natives themselves another plan is followed, and instead of hawking the goods from door to door, markets are held at least once a week in the open, under a grove of palm-trees. Hundreds of people gather to buy and to sell. The women bring their produce in baskets on their heads or tied to their backs. Here, besides the things already mentioned above, one may buy dried fish, native salt, palm oil, palm wine, manioc roots, red peppers, and other foods peculiar to the natives, such as locusts, grubs, worms, monkeys, dogs, and rats. The missionary housewife is sure to lay in a supply of palm wine, which

she uses to leaven her flour, also a pot of palm-oil for making *mwamba*—a mixture of meat, palm-oil, peanuts, and red peppers. These are all stewed together and form a savory dish.

The missionaries live principally on chickens and goats, and when they tire of that they vary it by having goats and chickens. The continued heat of the tropics made it necessary to build the cook-house away from the dwelling. This cook-house consisted of a clay structure about fifteen feet square and roofed with palm-leaf mats. Inside, in place of a beautiful range, was a clay stove fashioned by the hands of the hard-working missionary. The iron straps from around the bales of cloth hammered out and cut to lengths were used for the grate and for the top of the stove. The heat and smoke ascend through the interstices, and gradually find their way out through the roof.

Our first cook, Katalai by name, was a chocolate-colored, bright-eyed boy whom we had bought for sixteen yards of unbleached muslin, and who became our personal property. His clothing consisted principally of a coating of dirt and a string around his waist, from which dangled a few fetishes. We gave him a yard of muslin, of which he was very proud, but we noticed that it was growing smaller and smaller each day, until there remained only a strip about an inch wide, the color having changed from white to ecru and then to black. It was some time before we learned that it was not the effect of the climate on the cloth that caused it to diminish, but that whenever opportunity offered Katalai would run away to the village and buy a handful of peanuts, paying for them by tearing a narrow strip of cloth from the bottom of his dress.

Other children were bought from the Nzappo Zaps, who brought them to us ten at a time, tied together by their necks like so many animals. These poor children told us heart-rending tales of raids on their villages by the government, and of how their parents were either killed or carried away. Our purpose in buying them was to give them their freedom, after keeping them under our care and protection until they were old enough to care for themselves. As soon, however, as the news spread that the white people at Luebo were buying people, the natives came flocking in from all over the country, bringing boys and girls and sickly men and women to sell. It was a touching scene, and our hearts ached for them all, but we soon realized the impossibility of buying even a third of all that were brought. The plan was abandoned, and we took the ground that no one had the right to make a slave of any human being, and, therefore, all who came to us for protection would be declared free and could remain on the mission premises or go where they pleased. This involved us in all sorts of palavers with the natives, and often our yards were filled with crowds of armed natives who sometimes threatened our lives. The runaway slaves often fled to the mission, and more than once when the

pursuers found that they were about to escape, they were murdered by a well-aimed spear or arrow just as they passed the line of our property. In the end we were forced to confine our work along this line to teaching the wrongs of slavery.

In the meantime, however, we had bought about one hundred and fifty men and women, besides a number of children. While these people were given to understand that they were no longer slaves, they nevertheless chose to remain with us, and called us "*tata*" and "*mama*" (father and mother). They were divided among the missionaries, and put to work either as personal servants in the houses or as workmen to clear the grounds, build houses, etc.

It was among these people we began our active missionary work. They heard us ask God's blessing before each meal, saw us at our



THE COOK-HOUSE IN THE MISSION COMPOUND AT LUEBO

private devotions, gathered with us at family prayers, and so, coming in daily touch with those who *lived* their Christianity, a deep impression was made on their minds.

A church was built just outside the large village of Kasenga, about a mile from the mission, and every Sunday we took "our people" with us and held services there. What a motley assembly it was! On one side of the rude little church, seated on the low, home-made benches, the people from the mission grouped themselves. They were arrayed in bright pieces of calico of the loudest colors and designs. Here was a man wearing only the cast-off trousers of a missionary; yonder was another man with a loin-cloth around his waist, and over his breast an old waistcoat, unbuttoned and flapping like the wings of a bird. On the other side of the church sat the natives from the village in all styles of dress and undress. Surely it was a discouraging sight, and the hearts of the missionaries sank within them as they

looked on this mass of human beings, which seemed more like animals than people.

The "well-dressed" people from the mission, with their clean faces and orderly ways, however, had a wholesome effect, and did much to help and encourage us in our work. Our hopes centered on the children, who were bright and ever ready to learn. I had at the time a personal boy named Dufanda, a lad about ten years of age. He always proudly carried my Bible to and from the church. The narrow path led through the dense, damp wood, and then through a clearing to the village. Dufanda would always march ahead, his little body erect and his head gracefully poised in the air. When we reached the clearing his eyes took on a new luster, and shot quick, searching glances to right and left. Suddenly he would turn and say to me, as he held the Bible in outstretched hands, "*Kuata*" (Take), and as I took it he would dart aside and, by a quick motion of his hand, catch a large grasshopper, tear off its wings, and deftly place it above his ear, and turn to me again and say, "*Mpe*" (Give), and, taking the Bible, would march on until he saw another "hopper," and go through the same performance. When both ears were filled he had a satisfactory tidbit for his dinner.

During the week we held daily school, and began to instruct the children in the mysteries of the alphabet. Once a week we took with us our medicine-chest and healed the sick. In this way we slowly but surely won our way into their hearts.

How little we understood them in those days. How often we misjudged them. I remember one patient. He had been bitten by a leopard, and his scalp was laid open across his head from ear to ear. We applied proper remedies and gave him nourishing food; we made a cap for his head to keep out the dirt, gave him new clothes, and were kind to him in every way. When he was entirely recovered he came to the mission and said: "You have doctored me well; my head is healed, my life is saved; you have kindly given me a cap, clothing, and food. Now, here I am. You can care for me the rest of my days." At the time we thought it, to say the least, very "checky" of him. After learning their ways, however, we knew it was the highest expression of gratitude, for he meant: "I have no money to pay for so great a service; here am I, take me as your servant, and let me work for you the rest of my life."

But obstacles innumerable attended the missionaries at every point. Here in America, with a language rich in adjectives, we all know how hard it is to accurately convey the richness of the love and mercy and tenderness of God to dying men; how much more so, then, when we had to use a language of which we knew so little, and containing very few adjectives. Right here let me bear witness to the tender, loving ministration of the Holy Spirit to these people. Surely we spoke to

them in another tongue, but they heard us in their own, and their hearts responded. Without His aid I know that the work of the missionaries would have been a colossal failure.

Then, too, sickness and death came to the little band. The deadly African fever lurked in every corner of each home. The grass roofs let in the rains as through a sieve, and the poor food and poorer clothing lent their aid in opening the doors of the body for the germs of this fever. Soon the band of missionaries was reduced from six to two. For a time my wife and I were left alone in the heart of Africa, ten thousand miles away from home and one thousand miles from the faintest touch of civilization. Insects swarmed in vast numbers: flying roaches as large as humming-birds held nightly carnival in the houses, the white ants entered our dwellings to eat up all the woodwork as well as our clothing. A suit of clothes left hanging on the wall for a few days would look like a battle-flag after a series of wars. Our stockings, if left for one night on the clay floor, were of no further use. The books in our libraries were destroyed; often round holes were eaten through them from cover to cover, and no matter how abstruse a book might be one could easily see through it after a visit from these termites. The driver ants often drove us out of our dwellings. The working ant was attended by the soldiers. These latter were fully an inch long, and each one was armed with a pair of pincers with which he could nip a piece of flesh from the body as neatly as a conductor's punch perforates a ticket. They came in millions and always

at night, and would carry off every bit of meat they could find. They always left early in the morning before the sun rose, and it was exceedingly interesting to watch their departure. Marching in perfect order, officered by their commanders, they turned neither to the



THE LITTLE ORGANIST

The child on the chair—nine years old—plays the organ at the meetings of the Luebo Mission, and plays it well



THE CHURCH AT LUEBO

right hand nor to the left, but traveled straight ahead in a stream fully six inches wide.

Each one of the working ants was loaded down, one with the wing of a cricket, one with a leg of a grasshopper, one with the back of a roach, and some with small pieces of the missionaries, and all very glad that fate had given them this opportunity to refurnish their larder. Leopards visited us at night, and carried off our goats and chickens. Snakes six and a half feet long lurked in our pantries and under our beds. Once in a while a python ten to eighteen feet long would draw its mighty body, like a few lengths of animated stove-pipe, over our mission grounds.

The government, inimical to Protestant missions, continually harassed the natives to acts of hostility. At one time we were ready to flee to the woods for fear of our lives. Our food and clothing were detained by government boats in the lower country until we were reduced to native food, and compelled to make our clothing from trade cloth. Imagine a missionary wearing a pair of trousers made from a piece of striped calico, broad stripes of red and black and blue, his coat made from another piece, over which golden stars were profusely scattered. But the missionaries, upheld by a loving God, worked on.

Discouraged by the lack of interest on the part of the natives, wearied out by their fights with ignorance and superstition and filthiness, the missionaries were about to give up, and indeed the home committee thought seriously of withdrawing from the field, when one Sunday morning six natives were baptized into the church.

Nothing can ever efface from my memory the beauty of that day. The bright tropical sun shone down from a cloudless sky. The gentle breezes wafted the perfume of wild flowers through the air. The

beautiful fronds of the palm-trees quivered with excitement and delight, and all nature seemed to feel the gloriousness of the morning. The little, rough clay church, with its thatched roof and rough benches, seemed a palace that day as the King of kings enlightened its walls as, in a special way, He visited us.

In front of the pulpit stood the little table, with the chalice and plates, the wine and the bread covered with whitest of linen. Around the table gathered the six natives who, less than a year before, had been heathens of the heathens—unkempt, dirty, cruel, and wicked: fighting with each other and partaking of human flesh at their feasts—but who now were clothed and in their right minds, and with a glow on their dusky faces wonderful to behold. Surely they had been “brought up out of an horrible pit, out of the miry clay, and their feet set upon a rock.” Verily new songs were put in their mouths, for, instead of the senseless, and oftentimes obscene, songs of former times they sang the song of Jesus and the Lamb, newly translated into their own language. No thought was present of sickness, nor loneliness, nor isolation, nor discouragement, but in place of it the hearts of the missionaries glowed with a new light, and bounded and leapt for joy.



THE FIRST NATIVE CHRISTIAN ENDEAVORERS AT LUEBO

MISSIONARY ECONOMICS

PERSONAL EFFICIENCY

BY REV. C. C. THAYER, M.D., CLIFTON SPRINGS, N. Y.

American Board (Turkey, 1868-1873)

In a previous article on "Missionary Health Economics" (MISSIONARY REVIEW, February, 1903), attention was called to the production and conservation of vital force, our chief stock in trade, and the measure of our capabilities; that this vital force, inherent in cell growth, is cultivated by our wise endeavor and dissipated by our neglect; that nutrition is the support of vital force; that a lack of food or a fastidious taste alike starves the body and hastens bankruptcy; that rest is as important as food and can not be ignored with impunity; and that the "so much to do" is the devil's scheme to disable the Master's zealots.

Missionary economics relate not only to the production and conservation of vital force, but to its sanctification and appropriation. The missionary is the vital force of missions. There are three factors in all business activities, whether spiritual or carnal—viz., inspiration, media, and sequence. A man's capital is his media of attainment. The capital is not the inspiration, nor the sequence, nor any part of either. In missionary activities the missionary is the productive force. In this evangelizing triad the missionary is the potential energy, the fulcrum of the world's spiritual uplift; hence, he must be real, or cease to be. He must illustrate the survival of the fittest and be the fittest to survive.

Now what does activity require? Capacity and endurance. Earthen vessels? Yes; and they are best when clean and sound. My strength is made perfect in weakness, the contents "is precious," weakness perfected, infirmities with the power of God tabernacling upon it, and the divinely chosen vessel to bear the name of Jesus before the Gentiles, and before kings and the children of Israel, is furnished unto every good word and work—not inherited fitness, but furnished for this biform service of the Kingdom unto every good word and work.

Missionary economics require that the man of God be thoroughly "furnished unto every good word." The messenger of Jesus Christ, honored and entrusted with the precious, long-sought, and all-satisfying message of redeeming grace and dying love, can not go like a carrier pigeon with a precious missive hung on his neck (the pigeon is not furnished unto good words, but unto good flight, while the servant of God is to be furnished unto words, something to speak, something understood, something experienced, inspired of God and profitable to hear), and whether minister or layman, going to present the Messiah and establish His Church among the heathen, should be accounted from the Scriptures and thoroughly furnished. Christianity

needs no adventitious aid; its inherent power is transcendent, but its humble, imperfect servants do need adventitious aid, and that aid which is the demonstration of the Spirit and of power; and this aid is *furnished*—no man effects it in himself, it is the energy of the Spirit born. Spiritual *growth* is complete only at the end, but spiritual *life* is complete at its beginning, and is furnished with spiritual nourishment. Science has no faith energy. The chick peeps and the infant cries for its mother with furnished words—nature taught; and worldly wisdom can no more teach the heathen to know God than it can teach the chick to peep or the babe to cry. What is born within is above the schools and can not be argued out. The natural eyes of the great apostle were made blind that he might see the Christ then and there speaking to him, and afterward, when standing among the Corinthians, he determined not to know anything among them save Jesus Christ and Him crucified. This is the power of God unto salvation to every one that believeth. And

Once to every man and nation comes the moment to decide,
In the strife of truth with falsehood, for the good or evil side,

and then a clear declaration of the inwrought truth of Jesus Christ crucified, constrained by the Spirit, draws the penitent soul to the uplifted Christ. It is economy for the missionary, economy for the Boards, and economy for the heathen to have this furnishing for the work. Paul on his mission field felt "pressed in spirit" (constrained by the Word), but if, instead, he had had only a dormant and sickly opinion he would have done better and enjoyed more, making tents. The heathen are often deep, acute, and sagacious, and the mission teacher should know whereof he speaks—should be furnished unto every good *word*.

Missionary economics require that the missionary be furnished unto every good *work*. Good words require heart; good works require head. Sequences follow likes; culls produce culls; primes produce primes, and the quantity of service is inferior to the quality. Not muchness but excellence, tho muchness and excellence are better still. It is not running here and there with a hoe over a field that cultivates, but the weeding of each plant; not the "prairie, but my farm of forty acres that made me rich." In business every dollar must count, and not for one dollar only, but for two, five, ten, a fortune. Economy relates to income and not to outgo merely. A man must count for more than one evangel, one sent, one precious witness—for two, five, ten, for a whole nation, a factor in drawing all men unto the Uplifted. It is not missionary economy, merely to live among heathen, tho one be very nice. Ye are my husbandry, farmers, sowers, cultivators, workers together with Him. Hitherto my Father worketh, and I work, not day and night, but as He worked who never became exhausted, work-

ing economically; doing, yet not doing out; doing, but reserving to do again; so furnished, not unto a work, one spurt, one rocket blaze and coming down like a stick, but unto every good work, protracted. This effective furnishing embraces the mental and physical education and health. Parasites beget parasites. The mistletoe (*Viscum album*) was once a self-supporting plant, but as its clinging branches rested on the overcrowding neighbors its absorbing tendrils found nourishing sap, and more easily obtained than by drawing it so far from its natural source—to that extent that it lived on others, it became a parasite in nature, till now its seventy-six species are all classed as vegetable parasites and thrive on their sappings. Its fruit likewise, a viscous pulp, is well suited to propagate its degeneracy, and glues itself to the branches of the oak or cypress, or as the birds feast on its berries and then fly to other trees to wipe their bills, the mistletoe parasite is propagated. Legend says that the mistletoe furnished the material for the arrow with which Baldur (the sun god) was slain by the blind god Rödur, and every church parasite will sap more than it will provide and slay more than it will recover. Heathen converts must be rooted and grounded in the faith of good works. Excellence in planting is self-support in growing. Study the foundations laid by the Presbyterian Board in Syria, or the American Board in Turkey, or the Methodist Board in India, or the Baptist Board in Burma, especially in central stations—work that will endure and bring a harvest golden when the Master comes. Bunker Hill monument, eighteen years in building, with its twelve feet of foundation laid in the imperishable rock never to be relaid, commemorates the first important American battle and a defeat, but that defeat commemorates the agonizing throes of a nation for victory to vibrate through the earth and never to be thrown down. Good works are immortal. “All nations which have prematurely passed away, buried in graves dug by their own effeminacy; all individuals who have secured a hasty wealth by speculation; all children of fortune; all social sponges; all satellites of the courts; all beggars of the markets—all are living and unlying witnesses to the unalterable retribution of the law of parasitism” (Drummond). Wood, hay, and stubble must go, but he builds well who builds for God. A heathen convert must begin in the life of God, in the knowledge and love of Christ, and in the teaching and leading of the Holy Spirit, and in moral ethics.

Missionary economics demand that an evangel must be furnished, not with a few notes and stories from the Holy Scriptures, for one can make of the Bible a museum or a university, but furnished with living, vital, and vitalizing truth burning in his bones which he knows has power, not only to make one “wise unto salvation,” but to restore the likeness Divine—truth that makes religion personal, faith intelligent, hope secure, comfort real, and missionary work Divine.

Parasitical imbibition from godly men, or from godly books, or from Church creeds are all good, but water from the spring is better than from a teapot. The Scriptures are the treasury and armory of the Church and missions, and suitable for every irresolute, struggling, doubting, burdened soul. Theology is the science of God and of Divine things, and is the anchor of our faith. Dogmatism (doctrinal positiveness), criticism (investigation), and evangelism (Gospel promulgation) belong intrinsically to the living Church. Without dogmatism, no *defense* of the truth; without criticism, no *defining* of the truth; and without evangelism, no *promulgation* of the truth. To be sure, one may be orthodox without righteousness, and a theologian may be without piety, but a humble, prayerful study of the Word daily will furnish the soul with both doctrine and the attendant elements of religion—viz.: Scriptural ethics helping us to self-control, I. Corinthians viii : 13; to charity, I. Corinthians xiii : 13; to brotherly love, Romans xii : 10; to forbearance, Ephesians iv : 3, Colossians iii : 13; to help us to dwell together in unity, Psalms cxxx : 1; that the ministry be not blamed, II. Corinthians vi : 3; helping us to be built up and not puffed up, I. Corinthians, viii : 1; to help us not to deny our faith by our complainings when all things are working together for our good, Romans viii : 28; to help us in our domestic and public life to “do as Jesus would, were He in our place”; to help us in our fellowship and labors to show less of the first Adam, more of the second Adam, and none of Cain; and to help us in our journeys.

Missionary economics demand compensation for expenditure. Physical conditions are considered here from suggestions gathered at the last International Missionary Union “suggestive session,” and since from missionaries of the various Boards, and relate to missionaries *in commendam*, missionaries on the field, and missionaries on furlough. At home and abroad there are ill-fits and misfits. Ill-fits lack natural and physical adaptation. Care is economy. Enlightened judgment with professional skill protects and promotes. 1. All climates do not agree with all people. A candidate may succeed in one field but fail in another. Two points are important: temperament and temperature. 2. Health, habits, and home. Health is our motor force, and unless one has assurance of working power, and that under his new environments, the undertaking is unwise. Habits are vital and make for good or evil, and should be restricted to the laws of nature. Even a weakly person gets great advantage from good habits, when a strong one fails with bad habits. Home is one’s citadel and solace. It multiplies one’s efficiency and illustrates one’s religion. All missionaries sigh for a home, and as much as possible should be embraced in its fellowship. Then useful instruments and implements to make one comfortable should be taken from home, and selections made from one’s surroundings on the field: residences, food, times

and seasons for special work, touring, wisdom shown in appropriating whatever will best preserve and promote highest usefulness.

There is not space here to discuss this subject; we can only call attention to a few *suggestions*. Misfits lack mental and social adaptation. 1. Uncongeniality. The time has not yet come for the lion and lamb to lie down together. Theological and social incompatibilities agitate both mind and body, catechisms often lead to dogmatisms, and Jesus is wounded in the house of His friends. Imperialism, strangely enough, is rank in some mission stations, bringing dishonor on the Church and sorrow to the workers. This may be remedied often by balloting at annual meeting or by a yearly routine in office. 2. Isolation, unnatural and unscriptural, is the worst misfit on the mission fields. Fellowship is regeneracy, isolation is degeneracy. Christ's plan is better, and Paul's example should be ours. 3. Inadequacy. When work is too much for the worker, it is a misfit, and unless rectified works disaster. The Lord lays no service on one beyond his power to perform, else there would appear injustice. Duty can not exceed capacity. We should not assume another's duties. Sometimes our own duties seem hard because we are not adjusted to them, or have not learned to rest, like the camel, under our burden; if so, it accumulates by your own efforts or permission. A teacher multiplies her school till it overwhelms her: a misfit. Sometimes the home Boards are unjustly blamed for the teacher's collapse by not sending more help; better to secure the help first, then enlarge. Then health is preserved, the Master obeyed, and the work perfected. Success is seen only where the man is bigger than his business, and bankruptcy is always seen where the business is bigger than the man. Less ambition gives more security. We admit that mission demands are pressing and the temptation great, but the greatness or goodness of the temptation will not preserve one from disaster.

Missionaries on furlough. When a missionary comes home to rest let that duty be first. Many come here with furlough nearly spent, but quite unfit to return because they have had so much to do at home. Of course missionary intelligence and inspiration is important to help the churches, to help the Boards, to help the missions, but some better plan should be adopted, either using suitable missionaries, with extra time to help at home, or limiting the work of each to health conditions. Yesterday a missionary told me that she left India eight months ago and was now booked to return in two months, had much of the time spoken from four to ten times per week, and added: "I have not got a single bit of rest yet." Miss B. came home and spent most of her time studying, returned, and in two months had to give up her work and return home again. Miss A. came home, spent all but two months in itinerating, returned, and after about a year had to leave the mission for eight years. These are samples of many under our care, illustrating poor missionary economies. A qualified missionary saved is better than an unqualified missionary found.

TWENTY YEARS AGO AND NOW IN JAPAN

BY REV. JOHN T. GULICK, PH.D.

China and Japan (Thirty-six Years), American Board

Twenty years ago the field in Japan had been plowed by many Gospel preachers; blasts of the feudal age had spent their fury; the breath of milder breezes gave promise of the coming spring. Great expectations were abroad among the people. The cities and towns had everywhere opened public schools for the young, and the central government had opened in Tokyo and a few other centers colleges and universities for higher education in the arts and sciences of the West. They expected to be soon recognized by Western nations as being of their number and standing among the civilized nations of the earth.

The absolute domination of the military class had already ceased, and the importance that all classes of industrial and intellectual pursuits should have full opportunity for development was beginning to be realized by the leaders of thought; but the necessity that higher ideals of individual and social responsibility take possession of the masses and shape public opinion was recognized by but very few outside of the Christian churches. At that time I think it would have been difficult to have found any one standing high in government position who was a Christian. The masses of the people were easy-going Buddhists, who believed that if wives were absolutely subject to their husbands, and sons and daughters subservient to their parents, it did not matter how husbands treated their wives or parents their children. For a wife to have paramours was a great crime; but side alliances were quite right in the husband. If a daughter, in order to help her parents, was willing to be sold into a life of prostitution, it was counted as a sign of virtue in the daughter and as nothing serious for the parent to carry out the plan.

During the past twenty years the adult members of the Protestant churches in Japan have increased from about four thousand five hundred to about forty-five thousand, but the influence of Christian teaching has increased in vastly greater proportion. The people of Japan who are regular members of the Protestant Christian churches are about one in a thousand of the whole population, but in the House of Representatives, chosen by the people, over one in a hundred of the members are Protestant Christians; and for two successive years the chairman of the House of Representatives has been a Christian of a very decided and outspoken type. Christian men are also found among the generals of the army and the professors of the universities.

Public schools of the higher institutions of learning now close on Sunday, as do also the offices for regular government business.

In 1894-95 the treaties with foreign nations were so changed that after July, 1899, Japan could regulate her own tariff, and have full

control of judicial cases involving the interests of American and European residents. At the same time restrictions that confine the residence of foreigners to the concessions at the treaty ports, unless in the employ of the Japanese, were removed. Increased facilities, not only for trade but for missionary work, have thus been gained. The influence of many Christian homes, and the training given in many Christian schools for girls, have profoundly modified ideals for the home, and for those who are to be the mothers of the coming generation.

The insufficiency of Buddhism, Confucianism, and Shintoism is being increasingly felt, and a disposition to give Christianity a fair investigation is growing. But earnest prayers and strenuous labors are needed to carry the work forward.

GREAT THOUGHTS FROM MASTER MISSIONARIES

COMPILED BY BELLE M. BRAIN, SPRINGFIELD, OHIO

The stirring words of great missionaries have been called "the battle-cries of the Church." Together with the notable utterances of prominent workers in the home land, they have done much to advance the cause of missions. They can be used in missionary meetings with very good effect, especially if the selections are from various sources and all along one line of thought. The following suggestions may be helpful :

1. Ask the members of the society to come prepared to give missionary quotations in response to their names at roll-call.

2. Write out a score or more of quotations on slips of paper and number them. Distribute these at the meeting, and have them read at appropriate times, calling for them by number.

3. Select a dozen of the most famous quotations and read them one at a time, calling on those present to give the author of each. This makes a test exercise that is both interesting and effective.

4. Select several strong, terse quotations, and use them as wall-mottos to adorn the room in which the meetings are held. They can either be painted on muslin or cut from cardboard and tacked into place.

5. Use one of the most striking quotations as a motto for the year's work.

6. For missionary teas or other social missionary gatherings, souvenirs appropriate to the topic for the day can be made, and the quotations used in connection with them. For example, at a meeting on Siam tiny flags of red ribbon may be made, and a white elephant cut in outline from white paper pasted on one side, and a slip of paper bearing a missionary quotation on the other. Chinese flags (a black dragon on a yellow ground) and Japanese flags (a red circle on a white ground) can be easily made in a similar manner. For a meeting on Africa, small outline-maps may be cut from stiff black paper, and put a quotation on the back of each. For a Christmas meeting, tiny stars or bells cut from cardboard make pretty and appropriate souvenirs.

The Missionary Obligation

The conversion of the world is the will of Christ, and therefore it is our bounden duty and service.—BISHOP SELWYN.

"Here am I; send me—to the first man I meet or to the remotest heathen"—this is the appropriate response of every Christian to the call of God.—AUGUSTUS C. THOMPSON.

That land is henceforth my country which most needs the Gospel.—COUNT ZINZENDORF.

While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign field.—ION KEITH-FALCONER.

I can not, I dare not, go up to judgment till I have done the utmost God enables me to do to diffuse His glory through the world.—ASAHEL GRANT.

Thou you and I are very little beings, we must not rest satisfied till we have made our influence extend to the remotest corner of this ruined world.—SAMUEL J. MILLS.

I tell you, fellow Christians, your love has a broken wing if it can not fly across the ocean.—MALTBIE BABCOCK.

It is manly to love one's country. It is Godlike to love the world.—J. W. CONKLIN.

Our Savior has given a commandment to preach the Gospel even to the ends of the earth. He will provide for the fulfilment of His own purpose. Let us only obey!—ALLEN GARDINER.

It was not so much *a call to India* that I received as *an acceptance for India*.—BISHOP THOBURN.

There was a time when I had no care or concern for the heathen; that was when I had none for my own soul. When by the grace of God I was led to care for my own soul, I began to care for them. In my closet I said: "O Lord, silver and gold have I none. What I have I give: I offer Thee myself! Wilt Thou accept the gift?"—ALEXANDER DUFF.

Every young man and woman should be a junior partner with the Lord Jesus for the salvation of the world.—JACOB CHAMBERLAIN.

We are the children of the converts of foreign missionaries, and fairness means that I must do to others as men once did for me.—MALTBIE BABCOCK.

Some can go, most can give, all can pray.—*Anon.*

"Look to your marching orders. How do they read?"—THE DUKE OF WELLINGTON *to a young curate who spoke disparagingly of foreign missions.*

The Church and World-wide Missions

The Church which ceases to be evangelistic will soon cease to be evangelical.—ALEXANDER DUFF.

The Church of Christ will be incomplete as long as the representatives of any people, nation, or tongue are outside its pale.—ALFRED OATES.

Every man, woman, and child in heathen darkness is a challenge to the Church.—S. EARL TAYLOR.

It is my deep conviction, and I say it again, that if the Church of Christ were what she ought to be, twenty years would not pass away until the story of the Cross would be uttered in the ears of every living man.—SIMEON H. CALHOUN.

Every church should support two pastors—one for the thousands at home, the other for the millions abroad.—JACOB CHAMBERLAIN.

The greatest hindrances to the evangelization of the world are those within the Church.—JOHN R. MOTT.

In foreign missions the Church of Christ has found its touchstone, its supreme test, its ultimate vindication.—CAROLINE ATWATER MASON.

The Church has no other purpose in existence, no other end to serve save the great end of giving the Gospel to the world.—BISHOP HENDRIX.

Money and the Kingdom

We can not serve God and mammon, but we can serve God *with* mammon.—ROBERT E. SPEER.

At the present time one thing alone hinders the progress of Christ's Kingdom, and that one thing is the lack of money.—W. D. SEXTON.

There is money enough in the hands of church members to sow every acre of the earth with the seed of truth.—JOSIAH STRONG.

There is needed one more revival among Christians, a revival of Christian giving. When that revival comes, the Kingdom of God will come in a day.—HORACE BUSHNELL.

Christians should regard money as a trust. They are stewards of Jesus Christ for everything they have, and they ought to see His image and superscription on every dollar they possess.—THEODORE L. CUYLER.

The man who prays "Thy Kingdom come," and does not give some just proportion of his income to promote the Kingdom, is a conscious or unconscious hypocrite.—FRANCIS E. CLARK.

Nine-tenths with God are worth far more than ten-tenths without God.—PRESIDENT J. W. BASHFORD.

A deified appetite outranks a crucified Christ.—F. T. BAYLEY.

I am tired of hearing people talk about *raising* money; it is time for us to *give* it.—JOHN WILLIS BAER.

The best way to raise missionary money: Put your hand in your pocket, get a good grip on it, then raise it!—MISS WISHARD.

More consecrated money—money which has passed through the mint of prayer and faith and self-denial for the Lord's sake—is the greatest demand of our time.—A. J. GORDON.

Prayer and Missions

Let us advance upon our knees.—JOSEPH HARDY NEESIMA.

Whoever prays most, helps most.—WILLIAM GOODELL.

Prayer and missions are as inseparable as faith and works.—JOHN R. MOTT.

Every step in the progress of missions is directly traceable to prayer. It has been the preparation for every new triumph and the secret of all success.—ARTHUR T. PIERSON.

He prays not at all in whose prayers there is no mention of the Kingdom of God.—*Jewish Proverb*.

He who faithfully prays at home does as much for foreign missions as the man on the field, for the nearest way to the heart of a Hindu or Chinaman is by way of the throne of God.—EUGENE STOCK.

He who embraces in his prayer the widest circle of his fellow creatures is most in sympathy with the mind of God.—DEAN GOULBURN.

Thank God for bairns' prayers. I like best the prayers of children.—JAMES CHALMERS.

Unprayed for I feel like a diver at the bottom of a river with no air to breathe, or like a fireman on a blazing building with an empty hose.—JAMES GILMOUR.

Every element in the missionary problem depends for its solution upon prayer.—ROBERT E. SPEER.

Prayer and pains through faith in Jesus Christ will do anything.—JOHN ELIOT.

Medical Missions

I am a missionary, heart and soul. God had an only Son, and He was a missionary and a physician. A poor imitation of Him I am, or wish to be. In this service I hope to live, and in it I wish to die.—DAVID LIVINGSTONE.

The medical missionary is a missionary and a half.—ROBERT MOFFAT.

Medical missionary work is the golden key that is to-day unlocking many of the most strongly barred fortresses of Satan.—IRENE H. BARNES.

There is certainly no such field for evangelistic work as the wards of a hospital in a land like China.—JOHN KENNETH MACKENZIE.

The history of medical missions is the justification of medical missions.—*Encyclopedia of Missions*.

All genuine missionary work must in the highest sense be a healing work.—ALEXANDER MACKAY.

The work of medical missions must not be advocated simply as a life-saving agency. Without the Bible in one hand, the medicine-case is not wanted in the other. The objective point of the work must be soul-winning.—DR. ANNA W. FEARN, *China*.

Hindrances to Missions

The Gospel has no greater enemy on the West Coast of Africa than rum.—DR. POLHEMUS.

Satan has no better agent to destroy the African than foreign liquor.—HENRY RICHARDS.

In the Kongo Free State the battle will be between the bottle and the Bible.—F. P. NOBLE.

Africa, robbed of her children, rifled of her treasures, lies prostrate before the rapine and greed of the Christian nations of the world. A slave-pen and battle-field for ages, Christian nations—instead of binding up her wounds, like the good Samaritan; instead of passing by and leaving her alone, like Levite and priest—have come to her with ten thousand ship-loads of rum, hell's masterpiece of damnation.—CHARLES SATCHELL MORRIS.

The slave-trade has been to Africa a great evil, but the evils of the rum-trade are far worse. I would rather my countrymen were in slavery and kept away from drink, than that drink should be let loose upon them.—REV. JAMES JOHNSON, *a native African pastor*.

The accursed drink traffic has been one of the greatest hindrances to the spread of civilization and Christianity in heathen lands.—H. GRATAN GUINNESS.

Christian nations have held out to the heathen races the Bible in one hand and the bottle in the other, and the bottle has sent ten to perdition where the Bible has brought one to Jesus Christ.—THEODORE L. CUYLER.

The men who like Paul have gone to heathen lands with the message, "We seek not yours, but you," have been hindered by those who,

coming after, have reversed the message. Rum and other corrupting agencies come in with our boasted civilization, and the feeble races wither before the hot breath of the white man's vices.—BENJAMIN HARRISON, at the *Ecumenical Conference*.

Our consecration of life, property, strength, to the conversion of China's millions is largely neutralized by the ill-omened opium traffic.—T. G. SELBY.

From ancient times to the present day there has never been such a stream of evil and misery as has come down upon China in her receiving the curse of opium.—SIEN LIEN-LI, a *Chinese government official*.

Ah! we have given China something besides the Gospel, something that is doing more harm in a week than the united efforts of all our Christian missionaries are doing good in a year.—J. HUDSON TAYLOR.

Oh, the evils of opium! The slave-trade was bad; the drink is bad; the licensing of vice is bad; but the opium traffic is the sum of all villainies.—J. HUDSON TAYLOR.

Failure and Success

The word "discouragement" is not found in the dictionary of the Kingdom of Heaven. Never let yourself use the word if you have God's work to do.—MELINDA RANKIN.

It is a mark of Christianity to attempt the impossible, and through God's blessing gloriously achieve the same.—JUDSON SMITH

We can do it if we will.—SAMUEL J. MILLS.

A true missionary never knows defeat.—A. A. FULTON.

I refuse to be disappointed; I will only praise.—JAMES HANNINGTON.

While God gives me strength, failure shall not daunt me.—ALLEN GARDINER.

Let me fail in trying to do something rather than to sit still and do nothing.—CYRUS HAMLIN.

Our remedies frequently fail; but Christ as the remedy for sin never fails.—JOHN KENNETH MACKENZIE.

Do what you can in the strength of God and leave the results in His hands.—JOHANN LUDWIG KRAFF.

There are two little words in our language which I always admired—"try" and "trust." Until you try you know not what you can or can not effect; and if you make your trials in the exercise of trust in God, mountains of imaginary difficulties will vanish as you approach them, and facilities which you never anticipated will be afforded.—JOHN WILLIAMS.

China has no sorrow that Christ's message can not cure; India has no problem it can not solve; Japan no question it can not answer; Africa no darkness it can not dispel.—JUDSON SMITH.

Expect great things from God; attempt great things for God.—WILLIAM CAREY.

Get close to the hearts you would win for Christ. Let your heart be entwined with their hearts; let no barrier come between you and the souls you would reach.—GEORGE L. PILKINGTON.

Kindness is the key to the human heart, whether it be that of savage or civilized man.—JOHN WILLIAMS.

And this also I learned, that the power of gentleness is irresistible.—HENRY MARTYN.

Indirect Benefits of Missions

Missionaries to a barbarous people deserve a vote of thanks from the commercial world.—ROBERT MOFFAT.

Few are aware how much we owe the missionaries. We must look to them not a little for aid in our efforts to advance further science.—LOUIS AGASSIZ.

Foreign missions are not only foreign missions; they are home missions, purifying the home life with that larger conception of charity, redeeming the home life with that worthier conception of Christ, which they teach and give.—DAVID H. GREER.

As the commercial and even the political life of modern nations depends upon the extent and persistency of their foreign trade, so does the life and prosperity of the home Church depend upon the extent and energy with which she prosecutes her foreign missionary enterprise.—GEORGE F. PENTECOST.

Missionary Lands and Labors

When China is moved it will change the face of the globe.—NAPOLEON *at St. Helena*.

It is a great step toward the Christianization of our planet if Christianity gain an entrance into China.—NEANDER.

Rock, rock, when wilt thou open to my Savior?—FRANCIS XAVIER, *at Sancian, while seeking an entrance to China*.

The great bars are gone and China is open; not the rim of China, but China. This great empire is sure to be one of the dominant world-powers in the future. In working for China we are working for all nations and for coming ages.—CHAUNCEY GOODRICH.

Win China to Christ, and the most powerful stronghold of Satan upon earth will have fallen.—MR. WONG.

China is under the hammer, and the devil is an active bidder.—*A Missionary to China*.

China may seem walled around against the admission of the Word of God; but we have as good ground to believe that all its bulwarks shall fall before it as Joshua had respecting the walls of Jericho.—ROBERT MORRISON.

All I pray for is that I may patiently await God's good pleasure, and whether I live or die, it may be for His glory. I trust poor Fuegia and South America will not be abandoned.—*Last journal of* ALLEN GARDINER.

The Importance of Home Missions

Our plea is not, "America for America's sake," but "America for the world's sake." If this generation is faithful to its trust, America is to become God's right arm in his battle with the world's ignorance and oppression and sin.—JOSIAH STRONG.

It is ours either to be the grave in which the hopes of the world shall be entombed, or the pillar of cloud which shall pilot the race onward to millennial glory.—ALEXANDER HAMILTON.

Five hundred years of time in the process of the world's salvation may depend on the next twenty years of United States history.—AUSTIN PHELPS.

America Christianized means the world Christianized.—PROFESSOR HOPPIN, *of Yale*.

America is another name for opportunity. Our whole history appears like a last effort of Divine providence in behalf of the human race.—R. W. EMERSON.

Love of God and love of country are the two noblest passions in a human heart. And these two unite in home missions. A man without a country is an exile in the world, and a man without God is an orphan in eternity.—HENRY VAN DYKE.

Miscellaneous

Facts are the fingers of God. To know the facts of modern missions is the necessary condition of intelligent interest.—ARTHUR T. PIERSON.

Information is the true foundation of missionary interest. Special appeals will arouse enthusiasm for a time, but it will not last.—CHARLES CUTHBERT HALL.

The greatest foes of missions are prejudice and indifference, and ignorance is the mother of them both.—ANON.

Those that do most for the heathen abroad are those that do most for the heathen at home.—JOHN G. PATON.

If you want to serve your race, go where no one else will go and do what no one else will do.—MARY LYON.

Whatever Providence gives you to do, do it with all your heart.—FIDELIA FISKE.

The lesson of the missionary is the enchanter's wand.—CHARLES DARWIN.

He who loves not lives not; he who lives by the Life can not die.—RAYMOND LULL.

A true disciple inquires not whether a fact is agreeable to his own reason, but whether it is in the Book.—ADONIRAM JUDSON.

Emotion is no substitute for action. You love Africa? "God so loved that He gave"—what? Superfluities? Leavings? That which cost Him nothing?—GEORGE L. PILKINGTON.

Men who live near to God, and are willing to suffer anything for Christ's sake without being proud of it, these are the men we want.—ADONIRAM JUDSON.

It is how we live more than where we live.—FIDELIA FISKE.

I shall not live to see it, but I may hear of it in heaven, that New Zealand, with all its cannibalism and idolatry, will yet set an example of Christianity to some of the nations now before her in civilization.—SAMUEL MARSDEN.

Everywhere God's strong hand was busy during the nineteenth century, preparing a highway among the nations of the world for his spiritual and eternal kingdom on the earth.—JAMES S. DENNIS.

Gospel and commerce—but it must be Gospel first. Wherever there has been the slightest spark of civilization in the Southern Seas it has been because the Gospel has been preached there. Civilization! The rampart can only be stormed by those who carry the Cross.—JAMES CHALMERS.

No missionary is better employed than the competent translator.—CANON EDMUNDS.

Heroic Devotion to the Service of Christ

I declare, now that I am dying, I would not have spent my life otherwise for the whole world.—DAVID BRAINARD.

If I had a thousand lives to live, Africa should have them all.—CHARLES FREDERICK MACKENZIE.

Tho a thousand fall, let not Africa be given up.—MELVILLE COX, *as he lay dying with African fever*.

Had I ten thousand lives, I would willingly offer them up for the sake of one poor negro.—WILLIAM A. B. JOHNSON.

Tell the king, Mwanga, that I die for the Baganda, and purchase the road to Uganda with my life.—*Last words of* JAMES HANNINGTON.

Tell the committee that in East Africa there is the lonely grave of one member of the mission connected with your society. This is an indication that you have begun the conflict in this part of the world; and since the conquests of the Church are won over the graves of many of its members, you may be all the more assured that the time has come when you are called to work for the conversion of Africa. Think not of the victims who in this glorious warfare may suffer or fall; only press forward until East and West Africa are united in Christ.—JOHANN LUDWIG KRAPE, *after the death of his wife and infant daughter*.

If I thought anything would prevent my dying for China, the thought would crush me.—SAMUEL DYER.

I have been in India twenty years, and if I had twenty lives to live I would give them all to that sin-cursed land.—Mrs. J. C. ARCHIBALD.

Recall the twenty-one years, give me back all its experience, give me its shipwrecks, give me its standings in the face of death, give it me surrounded with savages with spears and clubs, give it me back again, with spears flying about me, with the club knocking me to the ground, give it me back, and I will still be your missionary!—JAMES CHALMERS.

My heart burns for the deliverance of Africa.—ALEXANDER MACKAY.

I see no business in life but the work of Christ, neither do I desire any employment in all eternity but His service.—HENRY MARTYN.

Even if no one should be benefited and no fruits follow my efforts, yet I will go, for I must obey my Savior's call.—LEONARD DOBER, *the first Moravian Missionary*.

I want the wings of an angel and the voice of a trumpet, that I may preach the Gospel in the East and in the West, in the North and in the South.—THOMAS COKE.

Missionaries' Mottoes and Covenants

Fidelity, Perspicuity, and Simplicity.—MORRISON'S *Motto*.

Be thou mine, dear Savior, and I will be Thine.—ZINZENDORF'S *Covenant, entered upon at the age of four years*.

Turning care into prayer.—*The favorite expression of* JOHN HUNT, *of Fiji*.

I'll tell the Master.—MISS AGNEW'S *words in time of perplexity or trial*.

Having set my hand to the plow, my resolution was peremptorily taken, the Lord helping me, never to look back any more, and never to make a half-hearted work of it. Having chosen missionary labor in India, I gave myself wholly up to it in the destination of my own mind. I united or wedded myself to it in a covenant, the ties of which should be severed only by death.—DUFF'S *Covenant*.

Christ is conquering; Christ is reigning; Christ is triumphing.—CHARLEMAGNE'S *Motto*.

BELGIAN INHUMANITY IN THE KONGO STATE *

BY H. GRATTAN GUINNESS, M.D.

Rubber and ivory are to Western Equatorial Africa what gold and diamonds are to the southern portion of the continent. In both regions the question of native labor becomes one of paramount importance. On the Kongo, however, climatic conditions are of such a nature that it is literally impossible for the European to undertake the arduous labor involved in gathering the exudation from the clambering rubber vines of its vast primeval forests. Only the native can compass this task, and even to him the toil, difficulty, and danger involved are exceedingly repugnant. In the first place, he does not care for hard work of any description, having been trained for countless generations to an easy-going life suited to the climate and to the prolific generosity of surrounding nature. And in the next, he is not by any means desirous of acquiring the wealth of the white man. He has plenty of wives, of slaves, and of food, and all he wants as a rule is to be let alone. Smoking, sleeping, fishing, fighting, hunting, he loves, but the labor of cutting down clearings in the forests, of constructing his primitive villages, of building canoes, and of forging his spears, arrow-heads, and ornaments is prosecuted at his own convenience, and never under the pressure of urgency. His conception of a "working day" differs wholly from our own, and naturally he resents anything in the direction of forced labor. As his needs are so few, and his desire for luxuries so easily satisfied, it is obviously a difficult thing on the ordinary commercial basis to secure the amount of labor that European speculators desire. This antipathy of the native for work, be it freely acknowledged, is an unfortunate trait in his character, and both education and Christianity must gradually modify this condition before we can expect to find a strenuous type of manhood developed. This change, however, can only be effected by slow processes, and not at the electric speed that would prove so convenient to commercial enterprise!

In the Kongo State we are thus presented with the spectacle of an unlimited amount of available wealth on the one hand, which impetuous and gold-loving men desire to appropriate; and on the other, with the indolent and almost defenseless native, who is apt to become, as in all similar regions, the prey of the stronger race. The supremacy of force lying on the side of the gun-furnished, powder-provided man, constitutes the all but irresistible temptation to practical slavery with which condition the world, alas! is all too familiar.

The method by which the state officers and agents of the india-rubber companies alike endeavor to secure the rubber is by requiring the natives of all villages within hail of their various centers to bring in two kilos (four pounds) of rubber per man every fortnight. The local agent receives this rubber, weighs it, and stores it in sheds erected for the purpose, paying the natives at the rate of about two pence per pound for his trouble—an absolutely absurd figure, considering that the rubber fetches three shillings per pound on the European market. Surely a half-penny a day can not be called a living wage even by the most ardent supporter of the system. In the event of an insufficient amount being gathered by any unfortunate individual, the agent inflicts on him a severe flogging with a

* Condensed from the April number of *Regions Beyond*.

strip of hippohide, called a "chicotte." Twenty-five blows is supposed to be maximum punishment, but fifty and one hundred are not infrequently given.

But the mere fact of an agent requiring natives to bring in rubber would of course be insufficient to secure an adequate supply, unless he were effectively backed by the armed native sentries who are quartered in the various villages in order, by "persuasion," to induce the natives to secure the rubber. These natives are frequently bloodthirsty cannibals, who wreak personal vengeance on the miserable people whom they drive to the work, much as Pharoah's taskmasters did of old, and while the present system of "guards of the forest," as they are called, remains, these brutalized men will be a perpetual menace to the down-trodden people. If in spite of their terrorizing a neighborhood they are unable to secure a sufficient quantity of rubber, villages may be burned and innocent victims shot down.

On one occasion Mrs. Banks saw a native sentry beating and loudly abusing a poor woman who was crossing the station with a basket on her back. On investigating the cause of the disturbance she found that the basket was full of hands that had been cut off in one of the rubber "pallavers," and that instead of nineteen hands only eighteen could be found, the woman having dropped one *en route*. Mrs. Banks herself counted the smoked hands and found some of them to belong to children, others to women and men. Many of the victims were relations of the poor creature who was bearing the basket to the local agent.

It would be as unavailing as distressing to enter upon any description of the horrors with which our missionaries have been brought into contact, especially as it might seem to the casual reader that no notice was taken of such events, either by the directors of the india-rubber company or by the officials of the Free State. This impression would be erroneous, and I, therefore, purposely guard against it. But we have seen enough to show that men, kindly at heart at the beginning, may speedily degenerate by any system of forced labor, until they do things that would have horrified their former selves!

As a rule, the difficulty lies not so much with the agent as with the armed "guards of the forest," a fact that is well illustrated by an extract from a letter just received:

The trading company have now a different system in order to get rubber. Ten guards, with rifles, are apportioned to S—, who live there, and come in once a fortnight with the rubber; ten also to B—, and two to several other villages. This means that the country is in the hands of these merciless fellows, who oppress, abuse, rob, and kill at their pleasure. Mr. L—, who is here with his farm, fowls, goats, etc., told me to-day that he was only producing five and one-half tons per month, and that, altho the director had promised to send him another agent, he now writes that he can not do so unless seven and one-half tons are forthcoming per month. This is impossible, as every available man is working rubber, and that with a gun behind him. The laws that appeared to come into force just before you left here are now considered nil, and we have the terrors of the gun, the wretched prison life, and work; the chicotte; the chain; the transport down river, and other offshoots of oppression too numerous to mention. The place is greatly changed. They have made a new line of town, but the houses are scattered and poor. The people are tyrannized over by the sentries, and, therefore, spent most of their time in the bush. I have been able to get very few people together, apart from the children. L— is a sentry now, a scamp and traitor among his own kith and kin.

Nothing but evil can ever result from the adoption of such dreadful methods of intimidation, and, therefore, we urgently plead that effective steps be taken speedily to revolutionize the present disastrous policy, which is diametrically opposed not only to the well-being of the natives, but also to those humane sentiments on the basis of which the Kongo Free State was brought into existence.

We have no quarrel with individuals, but, in common with the whole of civilized Europe, we deplore a system that has its foundation in the lust for gold unfortunately characteristic of many other nations besides our own. Ought not all those who have the welfare of Africa at heart unite in praying that the cumulative effect of present testimony on this burning issue may not fail to bring relief to the down-trodden and the oppressed.

A CHINESE SLAVE GIRL IN AMERICA*

BY MARGARITA LAKE

Chinatown, San Francisco, covers something over eight blocks, in the heart of San Francisco. These eight blocks contain a population of over fifteen thousand Chinese men, women, and children. It has sixteen heathen temples, one of these, which was built this year, costing an immense sum. There are six Christian denominations: Congregational, Presbyterian, Cumberland Presbyterian, Baptist, Methodist, Salvation Army—all having night schools for boys and men, and their Sunday-schools; many have day schools for children. The Presbyterians and Methodists have rescue homes for the Chinese slave girls.

The Chinese have not only brought to our shores some of their beautiful works of art, and some good qualities, such as their great imitative powers, industrious habits, courteous manners, patient endurance, and their wonderful reverence for their parents; but also many evils, among them that of slavery. Many Chinese merchants have bought and brought to our city their domestic slaves.

Two years ago a Chinese merchant of San Francisco sent to China for his wife, a bound-footed woman. Before leaving her home land she bought a little black-eyed, rosy-cheeked girl, seven years old, for a domestic slave, as she wished to be considered high caste when she arrived in San Francisco. The duties of this little child were to wait on her ladyship during the voyage, but on her arrival here she would become the household drudge. Our laws permit wives and daughters of merchants to land, so the little one was taught to call the woman mother and to speak of the merchant as father. She was coached in the story and dressed in pretty silk gowns befitting a merchant's daughter. The child was delighted with the pretty clothes and the promise that she was to be their own daughter. But all too soon the delusion was over for little Chai Ha. The pretty silk gowns and jewelry were taken away, and with them the daughter disappeared, leaving the seven-year-old slave. Then her troubles began. The little maid must do hard work in this Chinese home—cooking, scrubbing, and washing. If there was a spare moment from these household duties, it must be given to sewing—as nearly all the family women in Chinatown, from the poor widow left with several

* Condensed from *Our Homes*.

children to support to the merchant's wife, take factory goods to sew and finish.

Later another burden was added: that of nurse-girl—she became the baby's cradle. No matter what time of day or night the baby cried, Chai Ha was called, and the child was strapped on her back, and he must be amused and quieted. The little nurse knew what cruel punishment would be her fate if she failed in this arduous duty. But while she soothed the infant she must keep her hand busy, must sew standing, and waving back and forth in a cradlelike motion until he sleeps. Even then her back is not relieved of its burden, for to remove him might waken, so he must sleep on the little aching back.

Two months ago I saw this dear little girl, and I determined, with God's help, to rescue her from this awful bondage. She had the boy of fourteen months strapped on her back, and was leaning forward under the burden, her feet well apart to balance herself as she lifted one foot then the other, imitating a rocking motion, to quiet the teething child. This painful effort would be kept up for hours, and the cruel woman would not let the child rest even her little calloused hands, but kept her sewing at the same time. Six days later, September 25, 1902, I called with an officer and took little Chai Ha to the Methodist Episcopal Oriental Home. A pitiable little object truly: stooping far forward from the habit of bearing the heavy burden; sad, pathetic-looking eyes, when she did hold her head up, her hands hard as a wood-chopper's, her fingers showing the effects of the needle even through the hardened skin, her long hair unkempt; no underclothing of any sort, nor stockings, only the one dirty garment of the slave girl. But it did not take long to transform this forlorn little slave. She was naturally a very pretty child, with a sweet, patient disposition, and a great longing for love. A nice warm bath, clean, comfortable clothes, kind words and looks from the children in the Home and the older girls, soon brought smiles to the sad face, which beamed and brightened under the influence of our dear, merry-hearted Home children. The change was wonderful and beautiful that came to little Chai Ha.

The next day a writ of *habeas corpus* was served on me to appear in court with Chai Ha. The merchant and his wife were there with their friends and lawyer, and produced the landing certificate of So Fung with little Chai Ha's picture attached. How my heart throbbed when I saw this convincing evidence! I knew she had been landed as their daughter, also knew that I did not dare to use my evidence that she was not their daughter. How I prayed to our Heavenly Father when the little girl was put on the stand! In a clear, straightforward, truthful manner she told her life story: how she had been bought by this woman in China from her parents, giving their names and that of the village where she was born, how this woman had taught her to say she was their child and promised that she was to be their daughter. She told many things of her life in China and of her family, and of her life in the merchant's family—and such a story! As I listened with the tears flowing, it did not seem possible that this little girl had lived only *nine* short years. Her story, truly and simply told, was convincing to the court, and little Wu Chai Ha's evidence *alone* won the case. The bright, loving little girl is now a happy inmate in our Home. God hasten the day when slavery does not exist in San Francisco!

FOREIGN MISSIONS AND THE HOME MINISTRY*

BY REV. R. J. CAMPBELL, M.A.

Pastor of the City Temple, London

If the missionary spirit is developed in the church, it rests with the minister to develop it. No matter what the obstacle may be, the minister is really the master of the situation if he has the missionary spirit himself.

Among the reasons given for not contributing to missionary work are these:

1. One man says that *missionaries are responsible for wars*. Wherever the missionary goes, the trader with his gin bottle follows, and there, too, we soon have the sword. This is partly true; but the fault rests, not with the missionary, but with the cupidity of the trader. And, on the contrary, we can say that the missionary has in many instances stood between the oppressed native and the trader.

2. A second excuse given is that *foreign missions are out of place while the home problem is so great*. That objection was heard ere there were missionary societies at all. It is truly foolish, for some of the greatest triumphs on the home field are the direct outcome of a revival of foreign missionary interest. There is a distinct ratio between enthusiasm for the home field and loyalty to Christ in obedience to His command to go into all the world and preach the Gospel to every creature. There has not been a revival at home that was not followed by increase of the missionary spirit.

3. A third objection is that *missions are really unnecessary*. People are better satisfied with their own faiths. If there were any demand, missionary results would be greater, and that they are so meager is a conclusive proof that the Gospel is not suited to the needs of peoples in far-off lands. These are objections you must never allow to pass, because underneath their statement there is the idea that the Gospel is of relative application. Admit that, and you assume that if the characteristics of our society changed there would be no need of the Gospel here. The Gospel of Christ is not relative, it is absolute. It is the one thing the world needs. There is the demand for it wherever sin and evil is to be found, and wherever man is found.

4. A fourth reason is *The new theology*. We are told that missionaries used to go to pluck men as brands from perdition; now they go to carry glad tidings of a great joy. *They always did*. Notwithstanding, it is perfectly true that the spirit engendered by the new theology for which a false liberalism is responsible has provided an excuse for laxity in missionary effort. That is the most serious of all the obstacles which have been placed in the way of missionary effort.

Now for the remedy. First, we need in the colleges *a more intelligent study of the needs of the foreign field*. Study the heathen religions at their best, and you will see that there is still the greatest need for the Gospel of Jesus Christ. Some are going abroad and some will stay at home, but all should undertake the study of the field, and the requirements of the peoples, their history, their origin, even their prepossessions. We have to ask ourselves the question, How is the battle going in India,

* From an address delivered on February 5th at Regent's Park College to the London Theological Branch of the B. C. C. U. Condensed from *The Student Movement*.

China, Africa, New Guinea? What new triumphs has Christ won? Have we been defeated? What is the cause? How have we met the enemy? Know the field. Know the plan of campaign. Know what has been done and ought to be done for Jesus Christ.

Secondly, we need a *reformation of the missionary motive*. That motive has never changed. It was plucking men as brands from the burning, but if there had not been a prior motive that motive would not have been sufficient. The prior motive was a devout love to Jesus Christ. The missionary motive is the same to-day. "Inasmuch as ye have done it unto one of these My brethren, ye have done it unto Me." That has always been the missionary motive. There will never be another nor a greater. The enthusiasm of humanity never made a missionary, and it never will. If Jesus Christ has any value for me, I can not, I dare not, forbear to tell the world about it. We are bound to do all that lies in our power to secure that in all things He may have pre-eminence.

Human nature is the same everywhere. There are men at home who do not know your Master and mine as we know Him. To them He is little more than a name. They do not understand what righteousness is, nor the peace and joy in the Holy Ghost. It would be quite correct in one sense to say that these people do not want your Gospel, it would be quite false in another. They do want it, yet they do not want it. It is your Christ that would be the panacea of their ill, but they have not learned Him as you have. What selfish Christians we should be, what weak, useless Christians we should be, if we allowed that experience to remain unanswered and did not try to reveal to others the love that Christ has shown in us! For Christ's sake you must carry to the world the glorious Gospel He came to deliver.

Lastly, we are watching for a *revival of religion at home*. Many churches are just struggling to live, and the ministers are depressed, and they seem to have little confidence in their own evangel. All the talk is about ways and means. It matters not how poor your talents so you be aflame for God. I do not think that it is the poverty of ability in the ministry that is responsible for the empty churches. It is lack of confidence in the evangel itself; it is the low tone of spiritual life. Simple men can do great things if they have the Spirit-filled life, and an intense conviction born of experience of what the Master can do and has done for them. I can not but think that the day is near when we shall win this nation to a more lively apprehension of a Gospel which is already in our midst. But we need a fresh Pentecost, a baptism of the Holy Ghost upon the churches and their ministers, and you must prepare for the work which is before you by prayer for that outpouring. "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the Harvest, that He send forth laborers into His harvest."

EDITORIALS

The Question of Pulpit Power

The *Christian Commonwealth*, of London, in referring of late to the decease of such leading preachers as Dr. Joseph Parker and Hugh Price Hughes, laments "the extraordinary dearth of really able and qualified men from whom successors may be found when famous pulpits lose their occupants."

A paragraph it may be worth while to note :

There never was a time since before the Reformation when pulpit eminence was so rare ; when orthodox Christianity could produce so small a battalion of magnetic exhorters ; when the Church could count so few stars of the first magnitude in the theological firmament. The really great preachers among the twenty-five thousand clergy could be counted on one hand. There are about as many non-conformist preachers of all denominations in this kingdom. The list of men of great pulpit power in each would be very small indeed—more meager by far than in the time of our fathers, and yet every great denomination is greater to-day than yesterday. In the days of Spurgeon there were a Punshon, a Vince, a Dale, an Aldis, a Wells, a Bickersteth, a Magee, a Hugh Stowell Brown, a Samuel Wilberforce, a Birrell, a McLeod, a Tulloch, a Haycraft, a Guthrie, a Gilfillan, a Brock, a George Dawson—only to specify a few out of a host of men whom people everywhere and anywhere thronged to hear. And in the generation preceding, when the common people knew so little, yet they had a host of grand preachers to whom to listen—Melvill, Robertson, Parsons, Robert Hall, Sordaine, Chalmers, Dillon, Bishop Horsley, Christmas Evans, Williams of Wern, Charles Stovel, Howard Hinton, James Spence, Rowland Hill, Toplady, Daniel Wilson, James Sherman, Hawker, Charles Simeon, Newman and Manning before their papal perversion, and the potent itinerating leaders who thundered out loud echoes of the message left by John Wesley. Where shall we now look

for anything like the number of preeminent preachers who in those days made England great, changed it from a colossal sink of corruption, such as Wesley found it, to the world's head-center of righteousness and founded the Christian civilization on which we now have to build ?

This is from a British point of view. May not a like paragraph be written from an American point of survey also ? Take the remarkable preachers of a half century ago—such men as Albert Barnes, Drs. Brainerd and Boardman, of Philadelphia ; the elder Tyng, Dr. William Adams, Gardiner Spring, Potts, Vermilye, John M. Mason and Erskine Mason, Alexander, of New York ; Bishop Simpson, H. W. Beecher, Storrs, Kirk, Hitchcock, Lyman Beecher, Bellows, Chapin, Heacock, Samuel H. Cox, A. J. Gordon, Broadus, Palmer, Hoge, Hodge, and a host beside—where are their successors ? The list might be indefinitely increased. And if there are few successors, there must be a reason. The sources of supply are somehow affected.

First—There is not the proper place given to the Bible that there should be. The text-book of all preaching is neglected. Sociology and a score of studies, supposed to concern the "new gospel" of the twentieth century, absorb many modern preachers. The newspaper and novel are often more the inspiration of the pulpit than the Word of God and the secret place of prayer. The methods of modern criticism are irreverent and destructive, faith in the inspired Scripture is impaired, and its hold on conviction and conscience is weakened. Nothing but a thorough knowledge of God and love can ever make a great preacher. Nothing so expands mind and enriches heart and dignifies utterance as the ha-

bitual holding of one's self under the full blaze of the Shekinah glory. The great preacher burns and glows and sparkles with God's fire. That nameless charm and fascination which Wesley and Whitefield, Spurgeon and Newman Hall, Arnot and Cairns, Guthrie and Chalmers, Gordon and Simpson, Tyng and Liddon wielded, can be got out of no philosophy or fiction, poetry or history. It means sympathy with Jesus Christ and endowment of the Holy Spirit. If our theological schools are not fountains of biblical learning and prayer, how can they turn out truly powerful and prayerful preachers?

Secondly—We add, with some hesitation, that we fear the modern ministry is too much looked on as a *profession* and not enough a *vocation*. One sign of this is the new standard of compensation adopted. It is held that the church is like any other market-place, and preaching is like any other commodity, to be regulated by the common law of demand and supply. Preaching talent is on sale, and the highest bidder gets the goods. In principles of commercial equity, this is correct. Intellectual and oratorical ability is a costly product, and may command the highest price. And so we find men not hesitating to take, or congregations hesitating to offer, any salary that can be secured.

At risk of being thought fanatical, we venture to affirm what a lamented minister of Brooklyn once replied to an offer of a very large salary from a New York church that "no man is worth that to any church." He might have added that no man could safely accept such a sum without risk to his own spiritual life. The more money obtains prominence in pulpit and pastoral work, the more the pulpit loses its dynamic. Avarice is one of the subtlest foes to spirituality.

Moreover, a man is prone to degenerate into an hireling, and consciously or unconsciously shape his utterances to please his auditors, and so the pulpit comes into bondage. A century ago the bulk of the preachers in New England had small stipends, lived in humble parsonages, with a small plot of ground, which they cultivated, and which yielded vegetables for food, and pasture for horse and cow. They lived on a level with the people, economically and frugally, and depended partly on their own labor for a subsistence. Many of them could not spend all their time in studying sermons, but they knew the people and visited in the families; revivals were frequent, and the churches were healthy in growth. Now in many of those New England villages the churches are deserted and the buildings empty. There are a few splendid buildings with very attractive preachers, but even they are not full, while the smaller, feebler churches fall hopelessly in the rear in this unequal strife for popularity.

Other causes may and do contribute, but we content ourselves with emphasizing these two, believing that if a more Scriptural training were secured in the training-schools, and a more self-denying service in the actual work of the ministry, we should have a more efficient class of preachers. The pulpit demands as its feeders pure springs of sacred learning salted with much prayer, and it needs for its constant guard from the secular and avaricious spirit a principle of self-denial that identifies the minister of Christ with the common people rather than the aristocratic class.

These are not, perhaps, palatable truths, but are they not truths? How fast would all power vanish from our missionary band if the element of self-sacrifice were lost!

Who can not see that if missionaries degenerate into sociologists, or even philanthropists; if the Word of God loses its dynamic force, and especially if large money compensation becomes an object, we might almost as well abandon missions altogether! The Church of God needs to keep on her knees; the devil is alive and abroad. The martyr spirit is the only mission spirit. "The moment we cease to bleed we cease to bless," says Rev. J. H. Jowett, of Birmingham. An irreverent criticism toward the Bible and an avaricious and aristocratic spirit in the work of the ministry are incompatible with that highest of all endowments for Gospel work—the endowment of the Holy Spirit. Great preachers, as men count great, may be made in university halls, in an essentially unspiritual mold, but greatness in the eyes of the Lord is not so measured. The only vessel that He uses for the excellency of His power is that which is shaped on His own potter's wheel. It may not be like the painted and gilded porcelain from human potteries, but it contains and carries the *power of God*. Such preachers bring revivals. Under their ministry the angel of God stirs the pool, and men step in to find healing. And where souls find healing they will throng the porches. The ultimate remedy for deserted Bethesdas is a new virtue in the waters of the pool.

Belgian Cruelty in Africa

For some time we have been hearing rumors of shameful acts by government officials in their treatment of the natives in the Kongo State. This territory was put under control of the King of Belgium twenty years ago, and since then has been practically a private preserve for King Leopold. He receives a large income from the rubber and other

industries, and seems to care nothing as to the way in which the natives are treated or the methods used for forcing them to work. Thousands of them are said to be in reality slaves of the government under most inhuman masters. Rev. William Morrison, who has recently returned from Luebo, describes scenes which are infinitely worse than the most brutal treatment which masters in other lands have been accused of meting out to their slaves or even to their beasts of burden. Mr. Morrison has brought the matter to the attention of Belgian officials, but with no further result than empty promises. He also reported the facts to the British government, and we are gratified to learn that Parliament has adopted the following resolution:

The government of the Kongo State having at its inception guaranteed to the powers that the natives should be governed humanely and that no trading monopoly or privileges should be permitted, the House requests the government to confer with the other signatories of the Berlin General Act, in virtue of which the Kongo State exists, in order that measures may be adopted to abate the prevalent evils.

Mr. Morrison, who is a missionary of the Presbyterian Church (South), also reports that in violation of the treaty agreement no property is sold to foreigners, and the rights of trade are restricted. No missions (except Roman Catholic) are permitted even to lease property for a period of over 10 years. There is no guarantee that at the expiration of that time a renewal of the lease would be granted, so that all the labors of the missionaries in land and buildings might go for naught. We trust that the governments will bring pressure to remedy these evils.

Lewanika of Barotsi-land

M'wanga's death and the career which preceded it are in striking contrast with the course of King Lewanika, who, on his return to Barotsi-land last January, first, on receiving the formal welcome of his people, asked the missionary to offer a prayer of praise to God—as M. Coillard wrote: "Something new!" The Lord's Day following saw over one thousand met for worship of the true God. At the close the king arose and publicly thanked the missionaries for what they had done and were still doing. His address was printed in our June number (p. 477).

The prime minister, who had accompanied his royal master to England, spoke in similar terms, but more in detail, Lewanika often interposing to confirm and illustrate his remarks. He dwelt especially upon the meeting held at the Bible House of the British and Foreign Bible Society. "The friends who received us most warmly were the friends of missionaries; they are our friends now—our fathers."

Lewanika and the others showed with great pleasure and pride the beautiful Bibles and Testaments presented to them on that occasion. "And," added the prime minister, naively, "you could not conceive their incessant activity in good works; they have houses for the sick, schools for the blind, where they do miracles, teaching them to read and write and sing and work. What astonished us most was the habit they have of *giving*. They never go to any service without putting their hands in their pockets and taking something out! When we asked what all this money could be used for, they spoke of schools and churches, help for their own sick and poor, and for heathen countries far away. And the consequence was that we caught the habit of giving too! Every time we

went to church the king gave £1 10s., Imasiku (his son-in-law) and I, £1; and the other two (servants), 10s."

At the conclusion of this memorable service four Christians were baptized who have long been under preparation.

We feel that such events and such remarks by the native king and prime minister of the Barotsi should have a permanent record.

M'wanga, ex-King of Uganda

This king has recently died in exile at the Seychelles. He was the eldest son of M'tesa, the first monarch of Uganda who welcomed European missionaries to Equatorial Africa, and succeeded his father in 1884. He assumed an arrogant attitude toward the missionaries, tortured Christian youths who were pages at court, ordered Bishop Harrington to be murdered, and in 1886 began a series of massacres of native Christians. This provoked an insurrection which drove him into exile. Afterward converted to Roman Catholicism, the success of the Roman Catholic party in Uganda enabled him to resume possession of the throne in 1889. When the first caravan of the British East Africa Company entered Uganda, M'wanga accepted the British flag, but subsequently signed a treaty with the Germans represented by Dr. Peters. In 1894 Uganda was proclaimed a British Protectorate, but three years later M'wanga organized a rebellion against the British, but was defeated and fled. In 1899 he joined the insurgent chief Koborego against the British. A decisive battle was fought, and both leaders captured. M'wanga was thereupon deported to the Seychelles, where he has lived ever since. The message that Harrington sent to him proved prophetic: "Go tell M'wanga that

I have bought the road to Uganda with my blood."

An Awakening in Armenia

From Aintab, under date of March 12, 1903, we have from a private correspondent an account of a great awakening, which is both deep and widespread in the college and city. The wonderful movement was still going on at the time of writing, that being the ninth week since it began. The writer says:

There seems scarcely any abatement. The work is quiet but deep and widely extending, embracing all classes.

Our college has been greatly blessed, as nearly all the students have begun a new life.

Meetings are held in the evenings and several on the Sabbath, and are full of spiritual power.

There is much house-to-house visitation, our students being permitted to work in this way also, and they have been the means of leading many to Christ.

Russian Zionists

Whatever may be the present meaning or forecast as to the future, significant events seem to be taking place in the Jewish world. A conference of Russian Zionists, held at Minsk last September (4th to 10th), was attended by five hundred delegates from all parts of Russia, besides a crowd of sympathizing onlookers. The largest hall was not large enough, and the streets were blocked for four hours before the congress opened. Dr. Bruck, of Homel, opened it. The national fund and colonial bank schemes were prominent subjects of consideration, and three days were spent over educational questions. The utmost enthusiasm prevailed.

The same month there was a very large Zionist demonstration at Liverpool, Mr. Robson, M.P.K.C., presiding. This is the first time

that a prominent Christian man has presided over a Zionist gathering. He eloquently said that the Jewish question concerned everybody else and touched all creeds, for injustice and oppression are never independent or isolated facts, and British legislators could no longer stand by indifferent. He maintained that only faith could have kept the race alive for thousands of years. Abdullah Quilliam Effendi, Scheik-ul-Islam of the British Isles, addressed the meeting, in his official robes, and predicted a happy and prosperous future for the race of Israel. The Sultan of Turkey is said to have declared to Dr. Herzl his abhorrence of anti-Semitic legislation.

A Friend of Missions?

A clergyman's wife, writing in the *Atlantic Monthly* for 1901, speaks very disparagingly of the gifts for missions, declaring that in great measure they are simply tormented out of the givers. She also describes the woman's Boards as likely to prove great harm to religious union. However, she claims to be a friend of missions, explaining herself to mean a friend to developing the special religious life of each people. We conclude, then, that if she went to Africa she would cultivate the religious life of the negroes and Banta races on the foundation of the worship of ghosts and the dread of witches. If she went to Arabia she would probably cultivate the Arabian religious life on its specific foundation of fatalism, the sensual paradise, the holy war against Christians, polygamy, concubinage, free divorce, and the settled inferiority of women. If she went to Burma she would probably pursue her missionary work on the appropriate foundation of atheism and the blessedness of extinction.

What a pity she did not live early enough to restrain the apostles from turning the world upside down by the establishment of that "essentially original thing," as Renan calls it, the Gospel of Christ!

THE *Nouvelle Revue* lately had a very noticeable article on Cardinal Rampolla, whom many predict will follow Leo XIII. as pope. He is already known as the vice-pope. He is but sixty years old, belongs to an old patrician family, and took orders at twenty-three, shortly after becoming a canon of St. Peter's. Seven years later he was attached to the Spanish nunciature. Under the present pope he was made papal nuncio at Madrid, and for fifteen years has been papal secretary at Rome. He is a man of remarkable intelligence, tact, affability, yet positive, democratic, and influential.

France and the Vatican

A notable struggle between France and the Vatican is now in progress. It threatens entire separation of Church and State. The recent victory of Premier Combes over the religious orders in the chamber of deputies has been pronounced by an acute observer a greater event than the czar's recent manifesto. About two years since seven papal bulls, having in view the canonical institutions of as many prelates, were so framed as to assume for the pope absolute appointing power which, under the concordat, the French government claimed for itself. One Latin pronoun, *nobis*, was the center of the whole offense. Some sixty or seventy bulls, which immediately followed the concordat, did not contain the obnoxious pronoun, with two or three exceptions; subsequently it crept in, and lately uniformly appears. This act of assumption on the part of Rome led to a revolt in the chamber of deputies, and the end is not yet. The religious orders got the first blow, then the orders of females, and the entire sacerdotal system came in for review. The Vatican has dis-

played considerable resistance, and the war grows hot. We wait to see the issue.

Needful Qualifications

Mr. Montagu Beauchamp writes that the qualifications desired for those who wish to work in connection with the China Inland Mission are:

A sound and healthy body.

At least a good English education.

A retentive memory and adaptability for languages.

Soundness in the faith and accurate knowledge of the foundation truths of Scripture.

Experience and zeal in Christian service.

A sympathetic spirit and a willingness to take a humble place.

Ability to have fellowship and to live happily with those of different views and tastes.

Love for communion with God and the study of the Word.

A life surrendered to God and controlled by the Spirit.

A restful trust in God for the supply of all needs.

And, of course, a cordial acceptance of the principles and methods of the mission.

Greed vs. Missionary Zeal

We fear that there is no form of selfishness more fatal to missionary consecration than the worship of the dollar. Avarice prevents abundant giving, and it hoards for the sake of gain what could be used with the most abundant profit in the wide harvest-field. Not only so, but the Scripture phrase is sagaciously accurate, gold "blinds the eyes." Men do not see the facts or feel the force of the appeal of God and of souls because the love of money intervenes as an obscuring medium. There are many professed disciples who hold a dollar so near the eye that they can see scarcely anything else in the world.

DONATIONS

No. 257.	Zulu Mission.....	\$8.50
No. 258.	Zulu Industrial Mission.....	5.00
No. 259.	South Africa General Mission.	8.00

BOOKS FOR THE MISSIONARY LIBRARY

AN INDIAN PRIESTESS: THE LIFE OF CHUNDRA LELA. By Ada Lee. Illustrated. 12mo. 1s. 6d. Morgan & Scott, London 1903.

This is what Lord Kinnard well pronounces a "remarkable life story." We know no better illustration of Paul's words in Romans x:3—"Ignorant of God's righteousness, and going about to establish their own righteousness." It shows how a heathen—even an educated, high-caste heathen, from the stratum of the best society, wearily and painfully striving to accumulate self-merit, fails utterly of all inward peace, and after years of defeat and disappointment, finds immediate rest in the Gospel of God.

This book reminds us of Ecclesiastes: it is the story of one who was as well situated as any one could be to make the experiment of a life without the true God, and who tried every expedient that nature or culture could suggest, only to find all "vanity and vexation of spirit"—"no prophet under the sun."

Chundra Lela belonged to a family of priests. She was trained in the sacred Sanskrits and studied the Hindu hallowed books. Left both an orphan and a widow, she undertook to find God. First of all she vowed a pilgrimage to the four great shrines—Jagannath, Ramanath, Dwarkanath, and Badrenath. This took seven years, during which she bathed in all sacred waters, bowed at all idol shrines, and lavished money like water on the heathen priests.

Then at the residence of the king, near Midnapore, she became family priestess and remained another seven years. Then she began another pilgrimage. She spent three years as a fakir, traveling to Lamunge, and choosing as her form of torture to sit all day in the hot

weather under a broiling sun with five hot fires burning around her, and during the cold season sitting in a pond all night with water up to her neck.

Slowly she discovered two things: first, the powerlessness of Hinduism to save her from sin or silence the voice of guilt; second, the positive corruptness of the priesthood and the whole religious life of India. She detected lying and fraud, greed and lust, behind all the external show of sanctity.

At last, at Midnapore, she heard for the first time the Gospel message, and was baptized by Dr. Phillips, and became not only a Christian disciple, but a prominent Christian worker in the zenana and schools, and is still absorbed in this service to souls. This truthful history has all the charm of a fascinating story of the imagination. Yet it is all sober fact.

THE EDUCATIONAL CONQUEST IN THE FAR EAST. By Robert E. Lewis, M.A. \$1.00, net. Revells, New York, Chicago, and Toronto.

Mr. Robert E. Lewis has given us, if not an epoch-making, at least an epoch-marking book. It has been said that the Chinese wall is the only artificial object that would attract attention in a hasty survey of the globe. The educational development in Japan and China would certainly attract attention likewise from its very bulk. Five millions of students and pupils adopting suddenly entirely new curricula in education, revolutionary in character, is the phenomenal object claiming attention in Mr. Lewis' book. These are affirmed as having within about thirty years revolutionized Japan, and to have driven a wedge into the solidarity of China, of which Xavier cried: "O rock! rock! when wilt thou open?"

It would seem to be a theme sufficiently large to arrest the attention of even the mad money-getters and earth-grabbers of the civilized nations.

One asks at once, What does the writer who treats the topic know about it? With what comprehension and accuracy has he treated it? So far as Japan goes, he prepared the text for the State Department at Washington at the request of the American Minister at Tokyo, with access to all data which this semi-official authority gave him; and the work was at least so well done that the Chinese government ordered its translation into Chinese for the information of government officials throughout that empire. This has an aside significance, showing how much more readily China will learn through Japan than directly from other national channels.

Mr. Ibuka, of the Meiji Gakuin, Tokyo, says: "There is no work in the English language that gives such a thorough and lucid statement of what has been done and is being done by the State Department (of Japan) for the development and elevation of the people" as this by Mr. Lewis. Not even Dr. Griffis nor Dr. Reins, he says, have given so critical and comprehensive statement of the subject under consideration as Mr. Lewis has given.

The author accentuates the indigenous element in this Japan movement as contrasted with the simular educational modifications in India and China. Advance equivalent to revolution has been made in the educational methods in India, but this has been under the inspiration and dominance of the British nation. In China are found the initial features of great educational reform, but Dr. Timothy Richards declares that nearly all modern colleges in Ceina have

been started by Americans. The chain of Christian literary and scientific institutions along the seaboard of China, from Swatow and Foochow to Peking, are the product of American missionary societies. But Japan has accomplished the work from within.

Mr. Lewis recognizes that the educational work of Japan, for which he claims so much credit for Japanese themselves, is yet in a crude state, while the work in China is at a critical and pivotal point, from which it may diverge for good or ill, so far as the evangelization of the land goes.

Dr. Arthur H. Smith commends this book as of exceptionable worth. The dozen or so statistical tables are most authoritative and up to date. The woman's missionary societies who study China next year will find Mr. Lewis' work of special interest.

* *

DIE DEUTSCHE BAGDAD BAHN. By Siegmund Schneider. Large 4to, pp. 144. 4 marks. Leopold Weiss, Leipzig. 1900.

This finely illustrated volume, with two maps of the projected railway from Constantinople to the Persian Gulf, is of interest to those who look for dawn in the Levant. The author gives in eight chapters, with an Introduction and Bibliography, an account of the importance, connections, survey, and promise of the new railway to be built by German capital and to foster German commerce. The road is to start from Konia (with a second alternative route from Angora) to Diarbekr *via* Adana, Aintab, and Urfa. From Diarbekr it goes to Mosul, Kerkuk, Bagdad, Busrah, and Kuweit. With no love for missions and expressing the opinion (page 141) "that this railway will do more to enlighten Turkey than all the Bibles and tracts of the British Bible Society," the author yet warmly praises the American missionaries for their

self-denial and philanthropy. If the Sublime Porte is half as interested as the Germans appear to be enthusiastic over the matter, the overland route will, as promised, be opened in five years. The railway schemes of Abdul Hamid include a line from Damascus to Mecca, and part of this has already been built. Chief Engineer Schneider does not minimize the sad financial and political condition of Turkey, but thinks that, with German supervision, the railway will, like an artery of civilization between India and Europe, put new life-blood into the Sick Man. The chapter on Kuweit and British influence there is out of date.

S. M. Z.

PROVERBS AND COMMON SAYINGS FROM THE CHINESE. By Arthur H. Smith. 6 x 9 1/4 in., pp. vii., 374, xxx. \$2.00. American Presbyterian Press, Shanghai. 1902.

This volume contains, in addition to proverbs and common sayings of the Chinese, "much related and unrelated matter, interspersed with observations on Chinese things-in-general," by one who understands the people very fully. For this reason it has a value for those who do not know a single Chinese ideograph. To such readers this volume reveals axiomatic and essential China; since "Chinese proverbs contain an almost complete chart of human nature as the Chinese understand it, every shoal, rock, reef, and quicksand being laid down." Moreover, a proverb is "a universal major premise, from which it is natural for Orientals to reason." Some 2,000 of these flash-lights upon Chinese life and thought are here presented in the character, with accompanying translations, expositions, and Twain-like observations. They range from the stately classical *bon mot* to the commonest colloquial *dictum*, and deal with a wide range of Chinese experience, wisdom, and unwisdom. For the gen-

eral reader this work has attractions if "read in spots;" for the earnest Occidental student of this wonderful people it is indispensable; and for the missionary it is an invaluable aid to understanding his enigmatic Chinese constituency, and for the effective use of their language. Indexes, with over 3,000 references, "make it almost impossible not to find what is wanted." Previous collections by Doolittle, Scarborough, and others, can not compare with this one, either in fulness, accuracy of interpretation, wise selection, or general interest.

H. P. B.

STEREOPTICON LECTURES and Lantern Slides on Laos and India have been very carefully prepared by the Foreign Missions Library (156 Fifth Avenue, New York). These fields are both of great interest and importance, and there is certainly no way in which a missionary meeting can be made more certainly interesting and helpful than by the use of these lectures. In the pamphlets published by the library are hints on giving an exhibition or lecture, and much valuable information about the country, people, and missions.

There are also lectures and views on Africa, China, Korea, Persia, Siam, and Syria. They are loaned to parties desiring them for \$1.50 and cost of transportation. *

NEW BOOKS

- LOMAI OF SENAKEL. By Frank H. L. Patton, B.D. Illustrated. 12mo. \$1.50, *net*. Fleming H. Revell Co. 1903.
- THE ISLAND OF FORMOSA: PAST AND PRESENT. By J. W. Davidson, F.R.G.S. Illustrated, map. 8vo, 700 pp. Macmillan Co. 1903.
- A LIFE FOR GOD IN INDIA. Memorials of Mrs. Jennie Fuller, of Bombay. By Helen S. Dyer. Illustrated. 12mo, 190 pp. \$1.00, *net*. Fleming H. Revell Co. 1903.
- DAUGHTERS OF DARKNESS IN SUNNY INDIA. By Beatrice Harland. 12mo, 303 pp. \$1.00, *net*. Fleming H. Revell Co. 1903.
- THESE FORTY YEARS. By F. Howard Taylor, M.D. Illustrated. \$1.00. China Inland Mission, Philadelphia, Toronto, and London. 1903.
- EVOLUTION OF THE JAPANESE: SOCIAL AND PHYSIC. By Sydney L. Culick. Fleming H. Revell Co. 1903.
- MEDICAL MISSIONS: TEACHING AND HEALING. By Louise C. Purington, M.D. Paper, 16mo, 10c. Fleming H. Revell Co. 1903.
- THE WORLD'S CHILDREN. By Dorothy Menpes. The Macmillan Co. 1903.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Fifteen New Churches Every Day According to various statements which have recently appeared, some-

where between 12 and 15 sanctuaries are completed and dedicated in the United States *every day the year through*, with the larger number more likely to be nearest the facts. Of these the Methodists build 3 churches a day; the Baptists, 2; the Lutherans, $1\frac{1}{2}$; the Roman Catholics, $1\frac{1}{2}$; the Presbyterians, 1; Episcopalians, 1; Congregationalists, $\frac{3}{4}$; and miscellaneous, $1\frac{1}{2}$. The average cost is about \$7,000, or an aggregate of from \$85,000 to \$105,000 daily for church buildings.

Another Step Toward Unity Within a few weeks four denominations, the Christian Connection, Congregationalists, Methodist Protestants, and United Brethren, met in conference through representatives and discussed their differences and likenesses, in a spirit altogether sensible and fraternal and Christian, to ascertain if the three could not become one in every particular. Tho failing to arrive at a complete agreement, so that all could consent to bear a common name, they did vote to establish for the three denominations—for the Christian Connection fell out—a single General Council of the United Churches, in which they shall get acquainted, and in which certain common interests shall be attended to, very likely their mission work; while all legislative or judicial machinery shall go on for the present as it has in their several conferences. It is hoped that this will result in entire union.

An Industrial Missions Aid Society Proposed Mr. H. W. Fry, founder of the I. M. A. S., of London, is now in America to help form a similar society here. Preliminary meetings have been held, and the following suggestions were made:

First. That a society be organized under the name of the "American Industrial Missions Aid Society."

Second. The principal office of the association to be in New York.

Third. The objects for which the association is formed are:

(a) To cooperate with evangelical missionary workers in all parts of the world, and to assist financially and otherwise in the inauguration and development of missionary industrial effort.

(b) To consider any applications made for aid in respect of any scheme intended directly or indirectly for the extension or assistance of missionary work, whether such scheme be financial, agricultural, manufacturing, or otherwise, and to promote, finance, assist, and, if thought expedient, maintain and work any such approved scheme.

(c) To initiate, promote, take over and carry on at home or abroad, any financial, agricultural, manufacturing, industrial, or other work, business or undertaking of any kind, for the advantage and profit of the association, or having for its object the providing of suitable occupation for native Christians or for the furtherance of missionary effort in any way.

Fourth. That Mr. Fry be requested in conference with counsel to prepare a prospectus.

(a) To submit the same to one or two leading business men for their counsel, and after conference with them, to complete and print it and circulate it to each member of this committee individually for final approval.

(b) To submit the same to the missionary boards with the request that they authorize one or more of their leading executive members, in their individual capacity, to become members of the advisory council of the new society.

The names of those interested in this organization (Dr. Charles Cuthbert Hall, John W. Wood, H. W. Jessup, R. E. Speer, etc.) are sufficient guarantee of its character and usefulness.

What Baptists are Doing for Education The Baptists occupy 5 mission fields in the unevangelized world (Burma, Assam, South India, China, Japan, West Africa, and the Philippines), and as a part of their task sustain 1,482 schools, with 37,546 scholars of every grade, including 6 theological seminaries, with 354 students. Of the entire number under instruction, 18,700 are found in Burma and 12,011 in South India among the Telugus about Ongole.

Southern Baptists and Missions The Southern Baptist Convention met recently in Savannah, and the sessions which related to the work in foreign lands were full of stimulus to thanksgiving and encouragement. No less than 1,790 baptisms were reported from the various fields, with the Upper Kongo supplying a large fraction, and no former year had ever brought such gains. It had been hoped that the Foreign Board would this year reach \$200,000, but they did reach \$218,513, an increase of more than \$45,000 over the year previous. Georgia headed the column with \$33,658. The enthusiasm reached high-water mark, and it was decided to raise \$300,000 the coming year for this work.

The Oberlin Martyr Memorial Surely Christendom contains few if, indeed, any monuments more significant or more sacred than the memorial arch standing in Oberlin upon the college campus and dedicated May 14th. The cost was more than \$20,000, the gift mainly of one man. The structure is most beautiful, and for size imposing. Semicircular in form, the central arch, besides appropriate Scripture texts, bears upon bronze tablets the names of 19 men and women,

adults and children, slain in the Boxer outbreaks, and mostly belonging to the Shansi Mission, which was founded by Oberlin students. Through long years this memorial will stand a continual challenge to heroism and readiness to suffer in behalf of the Kingdom and in order that the lost may be redeemed.

Toronto Bible Training-school The Bible Training-school of Toronto, Canada, of which Dr. Elmore Harris is president, has recently closed a successful session, with an enrolment of 61 students in the day classes and 171 in the evening classes. Since last October 13 students have left for missionary services: 4 in China, 1 in South America, 4 in Nigeria, and 4 others in India. These young men and women are sent forth by five different missionary societies. The school has also furnished laborers for many fields of service in the United States and Canada. The tenth session begins on September 22d. For catalogues and all information apply to the principal, Rev. William Stewart, D.D., Toronto, Ont.

Missionary Blood in Hawaii An interesting table is given in *The Friend*, of Honolulu, in reference to the descendants of missionaries of the American Board in the Hawaiian Islands. From this table it appears that there are 155 sons of missionaries still living, 91 of them in Hawaii; 145 daughters, 73 of whom are resident in Hawaii; of the 224 grandsons 101 are in Hawaii, and of the 197 granddaughters 73 are also there. It appears thus that there are living 300 children and 421 grandchildren, and of this total number (721) 338 are resident in Hawaii. This is said to be about one-twentieth of the white population, exclusive of the Portuguese. It has been quite common to call

the whole white population of Hawaii "the missionary party," and it is commonly said that this party rules the islands. The descendants of missionaries take leading positions, and the vigor and spirit of industry inherited from their parents, as well as their Christian training, account for their prominence in public affairs. They form the best element in the population of Hawaii.—*Congregationalist*.

An Indian's Dream

The Bishop of Caledonia tells of an old Indian in Western Canada who was dying and told him the following dream of the night before. He said:

I climbed up the stairs to heaven, all so weary and out of breath, but I reached it and knocked at the door. It opened at once. I stepped inside, and then an angel said, "You are not rightly clad for this place. Did they not tell you below? Your garments are stained and torn." Every word was true. What could I answer? I saw the golden steps and the golden crowns, and I heard the beautiful music; and as I looked round I did feel as if I had no business there. I said to him, "I have come to see my son." "He is over there," said the angel; and as I looked I saw Jesus and at once I strove to get to Him, but I could not. The angel, seeing me struggling, said, "What are you trying to do?" "I am trying to get to Jesus." "You can not get there like that—we never do." "How, then, shall I go?" "Go on your knees." I fell on my knees in a moment, and before I could attempt to go forward on my knees I felt that Jesus stood beside me, and as I looked up I saw nothing else in heaven. Oh! His face was so bright, and all the other glory passed away; and then He said, "Paul"—He knew my name—"what have you come here for?" All the harps stopped in a moment when Jesus spoke. I heard nothing else, because of the music of His voice saying to me, "Paul," and I had forgotten what I had come for, I was so pleased to have Jesus standing beside me.

That is what we have to do if we

want to see the face of Jesus clearly and hear His voice speaking to us. It must be on our knees we climb up the steps and approach the Throne, but all the time Jesus is watching and Jesus is helping.

Life Under the Arctic Circle

Some of the world's most devoted missionaries have labored in the great wilds of North America, more than one of them living north of the Arctic Circle. The hardships they endure are very great. A recent letter from Rev. Mr. Peck, of the English Church Missionary Society, from Blacklead Island, gives a pathetic story of the death of a Christian young woman for whom they sought to give a Christian burial. First they made the coffin, but there was no possibility of burying in the soil, for there is no soil deep enough, and what little there is is thawed, even in summer-time, only 6 or 7 inches below the surface. The burial-place must, therefore, be on the rocks, with stones piled over the coffin. We expect to publish soon an article by Mr. Peck, written especially for the REVIEW.

Great Wrongs in Alaska

The disease forced and the cruelty committed on the helpless natives of Alaska has reached such a stage that to be quiet is criminal. The matter has been laid before the proper officials of the territory, but they are unable to do anything under the present laws. I am told that the conditions in other parts of Alaska are about the same as those here described. I might multiply instances.

In 1899, when I first came to the village of Unga, there was an old Aleut, about fifty years of age, who was very sick and died soon after. His wife was a native, much younger than himself, and who

was liked by a young Norwegian fisherman. One night he came to the home of the couple, bringing liquor with him. After they had had a few drinks together, he began making advances to the woman which the old man resented; and the fight that followed resulted finally in the death of the old man and the marriage of the white man with the woman.

In the fall of 1901, when all the hunters of the village of Belkofsky were away hunting, and only the women and children remained, two white men came by, and, noticing a young woman who seemed to please them, went into her house one night and carried her off, and when through with her sent her back.

These are not isolated instances. It is the normal condition all along the Alaskan Peninsula. Some of the scenes can not, with decency, be described, but are witnessed by the boys and girls. In none of the above cases was any action taken, and the guilty parties are to-day continuing in their sinful ways.

Some of the United States commissioners and United States deputy marshals appointed to protect these people are models of vice. One United States commissioner, now in office, lives in open adultery, and for many other reasons would not be tolerated in a decent community. What protection can the natives expect for their wives and daughters from such officials? Since the government does not allow these officials any regular salary, they try and make it from fees and, perhaps, other ways.

We have societies for the protection of cruelty to animals, and yet no restraint is put upon the cruelties committed on the natives of Alaska.

F. A. GOLDER,

Treasurer of U. S. Public School at Unga, Alaska, 1899-1902, and U. S. Commissioner, 1902.

Bible-burning in Brazil Also As readers of the REVIEW have already been informed, a wholesale burning of Bibles occurred not long since in Fiji, under the impulse of Roman Catholic fanaticism and intolerance, but also about the time this same amazing spectacle was witnessed in Pernambuco, Brazil, when 214 copies were cast into the flames by a Capuchin friar in the presence of 2,000. However, in this case, as Rev. H. C. Tucker informs the American Bible Society, the deed is condemned by Catholics not a few.

The editor of one of the daily papers of the city, the *Jornal do Recife*, wrote a very striking and praiseworthy article, entitled, "Censuravel," strongly condemning the act. He expresses indifference as to whether or not the missionary, who had been very active in the circulation of the Scriptures in the city, should be successful in the propagation of his religion. He then adds:

If we thus think, and even if we understand that he (the missionary) is in the path of error, we can not then agree with the burning of the Protestant Bibles by the friar Celestino de Pedavoli. If it is right that the friar should defend his doctrines, exert himself for the triumph of the religion of the Divine Jesus, he certainly has no right to make such a spectacle as that to which we refer, and which might easily have provoked different lamentable results. It is incomprehensible how this intolerant friar, ingenuous as he is, could have performed so censurable an act, offending even fervent Catholics. Moreover, the time has passed for stifling the human intellect by fire, by persecution, and violence, this bonfire of Bibles being a reminiscence of the fires of the ancient Inquisition, which caused so many evils to humanity, awakening even yet horrors when we call them to mind. These are not the precepts taught by the Divine Master, who was all discretion, all moderation.

EUROPE

Student	The annual report
Volunteer	of the Federation
Missionary	of Junior Clergy
Union	Missionary Associations contains

the following statement in regard to the work accomplished by this organization: The movement is

now nine years old. Sufficient time has not yet elapsed for any satisfactory estimate to be made as to what percentage of those who join will find their way to the mission field; but 35 per cent. are already working under nearly 50 missionary societies. If from the total number who have signed the declaration from the beginning of the union, we deduct those who have died and who have withdrawn, the present number of members is 1,698. Of these we have lost trace of 66; 102 are hindered from foreign service; 676 have already sailed. There are still in college 428, and 426 have left college and are in further preparation for the mission field.

**A Gift of
\$750,000**

Large gifts for missions will soon be the order of the day

to a far greater extent than obtains at present. It is stated in the English papers that Mr. Robert Davies, of Menai Bridge, who is one of the most generous contributors toward various Calvinistic Methodist causes, last week promised £150,000 toward the foreign missionary society of the Welsh Calvinistic Methodists. The work of this society is carried on in the northeast of India, on the Khasia and Jaintia Hills, and at Sylhet, and Mr. Davies has previously contributed handsomely toward the funds of the society. He has also often helped the churches of his denomination to pay their chapel debts. A few weeks since he gave £10,000 toward the funds of the Calvinistic Methodist Orphanage recently opened at Bontnewydd, Carnarvonshire. This is princely giving. Twenty-two and a half lakhs of rupees in one gift for the prosecution of mission work in Assam is a magnificent contribution to the cause of evangelization in this land. We trust broad and comprehensive plans for

its administration will be matured by the society which has been so highly favored, and that the munificence of the one large giver may not close the fountain of benevolence among those of modest means, to whom the missionary cause looks for the bulk of its support.—*The Christian*.

**The British
Friends and
Missions**

This body of Christians appears to be a close rival to the Moravians for evangelizing zeal. Tho numbering less than 20,000, their missionary income is more than \$150,000 (more than \$7.00 for each one), they are represented in the foreign field by 87 men and women, and by 819 native toilers, have nearly 18,000 in their schools, and native Christians numbering nearly 10,000.

The Wesleys also Rejoice

According to *Work and Workers*: "Rarely has the missionary committee held so encouraging and important a meeting as that which closed with the Doxology on April 15th. The balance-sheet for 1902 was presented, and showed an increase in home contributions of £7,500. Remembering that the president's conventions have not been held yet in half the districts of the connection, it is a matter for great thankfulness and hope that the income should already have begun to show this decided upward tendency. And it is especially encouraging to note that, with a single exception, every district in the connection shares in the advance. The increase in income represents an advance of more than 7 per cent. upon that of 1901; so that in the mere beginnings—as we trust they will prove to be—of the missionary revival, the ideal of a 5 per cent. annual advance has been already outstripped." In the missions under the immediate direc-

tion of the British Conference, which are situated in Europe, Ceylon, India, China, South Africa, West Africa, Honduras, and the Bahamas, there are now nearly 400 missionaries, over 60,000 church members, 100,000 children and young people under instruction, and a total Christian community of about 200,000.

A Society Out of Debt By the grace of God and the gift of friends, the London Missionary Society is relieved of an embarrassing load, and largely through the last £500 promised by an anonymous friend, "Dernier Ressort," and an appeal from two Isle of Wight ministers, which brought in £2,000. Says *The Chronicle*:

It is an achievement of which our whole constituency may well be proud. Twelve months ago more than £33,000 remained to be raised—apparently an almost hopeless task, in view of the fact that the Twentieth Century Fund had only recently been closed, and that people were tired of special appeals. But the churches realized that it was through no imprudence or mismanagement that the deficiency had been accumulated; they took it not as a sign of failure, but as a token of the very real progress and vitality of the work; and by their magnificent response they have shown that their confidence in the society and their devotion to the missionary enterprise are unabated.

Zenana and Bible Medical Missions At the May anniversary of this society it was reported that the number of workers was 22 less than a year ago, when they had 157 European missionaries and assistants, 191 native Christian teachers and nurses, and 81 Bible women, making a total of 432 workers. They had 64 schools and institutions, in which were 3,208 pupils, as well as 226 women and girls in orphanages. The missionaries and

Bible women have access to 9,728 zenanas and houses, and 2,728 regular pupils under instruction. The Bible women also visit 1,012 villages. In the medical work they were greatly encouraged. In the society's hospitals at Lucknow, Patna, Benares, Ajodhya, and Jaunpur there were treated no fewer than 23,219 patients and 72,921 consultations were recorded.

The Belgian Missionary Church The operations of this body are among the Walloons in Brabant, Hainault, Liège, and Namur, and among the Flemish in Antwerp, Brussels, Ghent, and Ostend. It reaches chiefly the artisan class, and its members are miners, iron-workers, glass-workers, and small tradesmen. The Walloon section includes 29 churches, 55 districts for evangelists, 66 Sunday-schools, and 6 colporteurs and licensed Scripture readers. The Flemish section has 4 churches, 9 districts for evangelists, 9 Sunday-schools, 4 pastors and 1 evangelist, and 3 Scripture readers and 1 colporteur. There are altogether 36 ministers, 3 evangelists, 8 readers, and 4 colporteurs. The localities regularly evangelized are 100, and irregularly, 80. The adult membership (6,502) increased by 500 last year, and there are 3,050 children in the Sunday-schools. The average stipend among the ministers is only £80 for 1902. The amount of money expended on the entire work is £8,152.

The Moravians in Financial Straits According to B. Hitzer: "As the result of a recent conference, grants are to be curtailed in all those fields where poverty of result seems to point to doors as yet closed by the Lord. As far as funds are available, every furtherance is to be given to fields where the work is successful or promising. To give

practical effect to this resolution, each field was discussed separately on the lines laid down, with the result that there will be no further development in Himalaya West, California, and Alaska. The grant for Demerara is to be reduced; for the Mosquito Coast a maximum grant has been fixed, with the request to the Board to direct special attention, in view of the troubled condition of the country, to diminution of staff and reduction of expenditure. A diminished staff for Labrador was also agreed upon. Of the older fields, South Africa West is to be no longer chargeable upon the General Fund, but is to occupy an independent position—a step which it would have been preferable to defer for a few years, but which necessity demands. Surinam offers peculiar conditions: there is, on the one hand, a large negro church, and, on the other hand, the mission among bushmen and coolies—both important tasks, requiring vigorous support.

Contribution of Germany to Missions In *Allgemeine Zeitschrift* Pastor Döhler gives these figures in setting forth

the zeal of the German Protestant churches: "Income of 25 societies last year, \$1,581,154 (an increase of \$51,164 over last year), 576 stations, 1,872 out-stations, 956 male missionaries (wives not being reckoned as missionaries), 114 unmarried women, 152 ordained and 4,346 unordained native missionaries, 2,025 teachers, 94,338 scholars, and 397,746 native Christians."

The Religious Faiths in Russia The announcement of the imperial decree, declaring religious toleration throughout the Russian Empire, has aroused considerable interest in the religious make-up of that nation. According to the latest available statistics, there are in Russia, in round

numbers, 95,850,000 orthodox Greek Catholics, 12,150,000 Roman Catholics, 12,150,000 Mohammedans, 6,750,000 Protestants, 4,050,000 Jews, 1,350,000 United Church and Armenians, and 2,700,000 followers of other faiths.

Miss Stone to Return to Macedonia Miss Ellen Stone's capture by the brigands brought her into such promi-

inence before the public mind that the people in both continents are interested in her career. The report is now confirmed by the Rev. Dr. J. L. Barton, Foreign Secretary of the American Board, that Miss Stone plans to return and resume her missionary labors in Turkey. Dr. Barton says the American Board countenances Miss Stone's claim for indemnity, and denies that she has written to Washington a demand for damages, that missionary work in Turkey has been handicapped by the Stone episode, or that there is any division over her indeinnity.—*Intelligencer*.

ASIA

The Blood Shed by the Turks Turkey's massacre account of helpless, inoffensive subjects during 75

years shows a total of 171,000 Greeks, Nestorians, Syrians, Bulgarians, and Armenians. The table makes no account of massacres with less than 10,000 victims, nor of the hundreds who are more quietly put out of the way in ordinary times. One hundred thousand have been slaughtered under the present sultan, Abdul-Hamid II., whose Armenian victims alone exceed all who perished in the 10 great persecutions of the early Christians under the heathen emperors of Rome.

Needs of Beirut College Beirut, Syria, has reached a stage when its chief danger arises from

its phenomenal success. It was founded in 1866, and has had successive broadenings of its scope in 1867, 1871, and 1900. . . . The area from which the college's large body of students come extends from the Black Sea to the Sudan. Most of the physicians in the Egyptian army are said to be graduates of Beirut. The growth of the institution during the past 5 years has been such as to tax to the very utmost its resources. It has reached a point where it must provide for a constantly increasing number of applicants or lose the confidence of the community. Its present endowment is wholly insufficient to provide the adequate number of teachers required, altho many, perhaps most, of its faculty pay a large part of their own expenses out of their personal resources. An appeal for half a million dollars to add to its present inadequate endowment is put forth by the directors, of which body the well-known philanthropist, Mr. Morris K. Jesup, is president, and D. Stuart Dodge, son of William E. Dodge, and formerly one of the professors, is treasurer.—*Interior*.

The Jews in Palestine During the last three years 4 new Jewish colonies have been established in the Holy Land—namely, Sedjera Meska, lama, and Dalayke. They are all in Eastern Galilee, not far from Tiberias, and are occupied by 58 colonists and 50 day laborers. The former are from older colonies in want of land. Another colony called Abadjeh is being formed near Mount Tabor. The number of Jewish settlements in the Holy Land will then be 20.

The *Jewish World* says that the question whether the Jewish agriculturists in Palestine are obliged to observe the command in the Pentateuch not to till the land

every seventh year has become of great importance to Jewish colonization in Palestine. This question practically arose for the first time in the year 5657 (1896-97). Then such famous rabbis as Rabbi Isaac Elchanan Spektor, of Kovno, and Rabbi Samuel Mohilever, of Bialystock, basing their decision on Maironides, declared that the command of Shemitah was dependent on the existence of the Temple. As the rabbis of Jerusalem were, however, of a different opinion, the pious colonists of Ekron refused to till their land, with the result that they have not been able to the present day to recover from the losses.

Sir Andrew Wingate on India "Not till India possesses a Bible-permeated atmosphere may we hope that

Indian boys and girls will grow up with the moral fiber necessary to produce a race capable of a stable self-government and united to protect it. Comparing the India of to-day with the India I recollect thirty years ago, I can safely say that there is a higher respect for truth, that our public services are vastly more free from corruption, that there is a much healthier public opinion, and while many causes are operating to produce this all-round better tone, the improvement must, I think, be mainly attributed to the gradual introduction through various channels of the Bible standard into the India mind. It is one of the most encouraging signs of to-day that some of our foremost Indian public men are taking a fine stand on the side of right, and are putting forth efforts to arouse the national conscience to arouse the national sins."

Indian Women Rising Miss A. Abbott, in an address given in the recent Madras Conference, that "ten years

ago a Christian girl had only 3 avocations before her—that of a wife, a teacher, and a Bible woman. Now a bright, educated girl has open to her, besides, the professions of nurse, doctor, lawyer, author, editor, etc. Ability and perseverance need be the only limit to a woman's honorable professional career. In developing self-support among the large number of women and girls which recent successive famines have brought to missionaries, many industries have sprung up. To name some—rug-weaving, silk embroidery, phulkari, drawn thread work, lace, handkerchief making, crocheting, knitting, weaving sarees, spinning cotton, durrie and tape weaving, embroidering shoes, making of chairs, baskets, and chics, rope-making, gardening, and field work. Most of these employments are indigenuous to the country, but hitherto have been the exclusive right of men."

A Hindu Paper on Pundita Ramabai "The Christians say they are doing a philanthropic work in taking so many homeless children of India under their care. Were it even so, would it not be shame to live upon another's charity, and especially so when the *sine qua non* of his charity is that we should bid adieu to our own religion. Ye advocates of early marriage and ye who oppose widow marriage, reflect for a moment, what consequences have followed your obstinacy and ignorance. Do not think that Ramabai has carried away only 1,700 girls whom the nation did not want much; she has laid the foundation of 1,700 new Christian families. And do you know where the new family makers will come from? From among yourselves, is our answer. Our heart burns with rage when we think of the tender, inno-

cent, helpless children confined within Ramabai's walls, crying to see their parents, silenced by her relentless hands. (!!!)"

A Hindu Denunciation of Hinduism If one wants vigorous and unqualified denunciation on

Hindu worship, one need not go to the Christian missionary. The Hindu himself, when in the mood for denunciation, is far more scathing than the missionary. Here, for example, is the way in which the *Hitabude* describes the famous Kalighat:

If we consider what takes place in this holy place we can only call it a place of sin. When we see in a Hindu country a place of Hindu pilgrimage in such a deplorable condition there is no limit to our shame. For this reason we mention this subject again and again, and shall continue to do so as long as it is not remedied. In the shops where fruits and sweets are sold all manner of sin is committed. Pilfering, stealing, pickpocketing are common occurrences, but, in addition to this, the modesty of women is outraged in this hell. In the adjoining rest-houses these sins are committed. Shopkeepers, by force or by trickery, rob the pilgrims of all their money. The Brahmins, with their marked foreheads, their bead necklaces, their clothes and garments stamped with the names of their gods (wolves in sheep's clothing), joining hands with the shopkeepers, make it their chief business to rob the pilgrims, sharing the gains with them. Being considered a holy people, they are allowed to enter any part of the temple; taking advantage of this privilege, they make it an opportunity to sin. The Brahmins are of the lowest character. Their daily custom is to drink and to make gaija. Such are the priests of our places of pilgrimage. We bow our heads with shame as we say it.—*Harvest Field*.

Hinduism Declining It is generally accepted by thoughtful men of the Hindu community that the Hindus as a community have seen their palm-

iest days, and are now on the decline. The *Indian Social Reformer*, among the most unprejudiced, outspoken, and progressive of the organs of native thought that India boasts of, faces this fact in a manly and courageous way. Quoting from unimpeachable census statistics, it is shown that "the Hindus are declining slowly, and some other communities (notably the Christians) are increasing rapidly." Four causes are instanced as operating to bring about this decline: a high death-rate, a relatively low birth-rate, religious conversion, and emigration to foreign lands. "It has been the boast and solace of our transcendental wordsmen (*sic*) that the Hindu race had endured for centuries, and that it will live on forever whatever we may do or not do," says our contemporary; "but this last refuge of intellectual imbecility is, at last, in a fair way of being destroyed;" that is, by the disclosures of the census. —*Indian Witness*.

The Outlook in Tibet I send a copy of the Russo-Chinese Treaty about Tibet, and ask that prayer may go up to God that this device of the evil one to keep the Gospel out of Tibet may be frustrated:

COPY OF RUSSO-CHINESE TREATY

Art. 1.—Tibet being a territory situated between Central China and Western Siberia, Russia and China are mutually obliged to care for the maintenance of peace in that country. In case troubles should arise in Tibet, China, in order to preserve this district, and Russia, in order to protect her frontier, shall despatch thither military forces on mutual notification.

Art. 2.—In case of apprehension of a third Power's contriving, directly or indirectly, troubles in Tibet, Russia and China oblige themselves to concur in taking such measures as may seem advisable for repressing such trouble.

Art. 3.—Entire liberty in what concerns Russian Orthodox as well as Lamaist worship will be introduced in Tibet; but all other religious doctrines will be absolutely prohibited. For this purpose, the Grand-Lama and the superintendent of the Orthodox Peking Mission are bound to proceed amicably, and by mutual consent, so as to guarantee the free propagation of both religions, and take all necessary measures for avoiding religious disputes.

Art. 4.—Tibet shall be made, gradually, a

country with an independent inner administration. In order to accomplish this task, Russia and China are to share the work. Russia takes upon herself the reorganization of the Tibetan military forces on the European model, and obliges herself to carry into effect this reform in a good spirit, and without incurring blame from the native population. China, for her part, is to take care of the development of the economic situation of Tibet, and specially of her progress abroad.

I thank God that He has enabled me to live here in this little corner of Tibet, and has brought to naught all the endeavors of those in Chinese employ to have me turned out. The Tibetans trust me and want me. They do not want Russian rule. Pray that wisdom may be given to our rulers in connection with the Tibetan question. God will do great things for this dark land if we only trust Him, and go right through with Him whatever comes.

ANNIE R. TAYLOR.

YATONG, Tibet, *via* Darjeeling, India.

The Religious Situation in Manchuria Mr. John R. Mott, the representative of the World's Student Christian Fed-

eration, who has just returned from Australia, has recently given interesting data concerning the Chinese province of Manchuria, to which the eyes of the world are now being directed. The area of Manchuria is three times that of Great Britain, and its population about 20,000,000. It is inhabited by a virile race, consisting of the Chinese and of the Manchus, the race which conquered China. Missionary operations were begun in Manchuria in 1870 by two Irish preachers. At first the natives were hostile, and the path of the missionaries was full of difficulties. In 1873 there were only 3 converts, in 1899 there were 19,000, and until the outbreak of the Boxer troubles they were steadily increasing at the rate of about 50 per cent. a year. There were at that time about 60 foreign missionaries in the field. Special attention has all along been given to the training of na-

tive helpers. The medical work has been the means of opening a way to the Gospel. The most recent reports are to the effect that Russia has put every possible obstruction in the way of reopening the abandoned mission stations. She has already put Manchuria under the Greek archimandrite of Peking, and has limited all Christian teaching to members of the Orthodox Greek Church. She has also appropriated existing mission buildings to the use of "the Orthodox Church."—*Christendom*.

Russian Intolerance in Manchuria Every Protestant Christian must view with deep concern

Russia's seeming determination to possess this province of the Chinese Empire, since if her schemes are not thwarted our mission work therein will soon come to an end. These signs are most significant and alarming. Russia has not permitted the restoration of stations destroyed by the Boxers. Dr. Greig, a medical missionary, having broken through the cordon of guards to the north last year, was forcibly deported. The province has been put under the archimandrite of Peking, and all Christian teaching is strictly limited to representatives of the Greek Church, and chapels have been put into the hands of Russian priests.

The China Inland Mission As there may still be returns to come from very distant stations, the figures may not be finally complete, but so far as at present reported, the total number of Chinese converts baptized in connection with our work during last year is 1,016. It should be remembered that these figures do not represent the total number of souls saved, but only those who, after much testing, have been admitted to the fellowship of the Church.

These converts have been gathered in at 69 stations and from 13 of the 15 provinces in which our mission is at work. In view of the political unrest that prevailed in many parts of China during the year, this is a great advance over the previous year. During 1901 the admissions into Church fellowship numbered only 422. Do we not see in these figures great cause for thanksgiving to our God who has so graciously wrought through His servants to bring about this most gratifying result? The two provinces from which no baptisms are reported are Yun-nan and Chih-li. The provinces most fruitful in baptisms are Cheh-kiang and Shan-si—the martyr provinces—and Sich'uen and Kiang-si.—*China's Millions*.

Light Entering China Two recent events in Kayin, among the Hakkas of southeastern China, illustrate in a forceful way the interest in Western learning, which is universal throughout China. One of these is the opening of a free public reading-room in a portion of the Confucian temple, where dailies can be seen from Swatow, Hongkong, Shanghai, and Japan, also other periodicals in Chinese, and a few books. The room is a city institution, being supported by the wharfage rates. There are many who are regular patrons of the place, and keep well informed regarding leading events throughout the world. A recent visit of the missionary brought a flood of questions from the Chinese present regarding such matters as the Venezuelan trouble, the Panama Canal, etc. The other event is the completion of a hospital by a native society organized for the purpose, where it is proposed to have 2 resident physicians, with other helpers. Dr. Wittenberg, of the Basle

Mission in Kayin, has been asked to give two forenoons a week for the treatment of eye and surgical cases. The project is entirely a native one.—REV. S. R. WARBURTON.

Two Evil Omens in Japan We can not and must not shut our eyes to the many difficulties that ex-

ist. It can only be done at the expense of losing the help of the much-needed prayer they call for. It is to be feared, from the accounts which have appeared in various home papers and periodicals, that the glowing reports of the special meetings held last year have tended to minimize the difficulties of work in this country. Japan has been the first Eastern nation to be admitted to an alliance with a Western power, and has been described as having made wonderful strides in education, commerce, and general civilization; and many have been led to think this improvement has touched the heart and morals of the people. Far from that: not only missionaries of some standing have noticed the terrible decay of what morality existed previously, but Japanese statesmen, educationists, journalists, and many other Christians and non-Christians alike, are repeatedly calling attention to and deploring it.

One sad feature in the work in Japan is the number of defections in all stages and the falling into sin of Christians, some after walking well, some after leading others, and sometimes of catechists—alas! there have been several instances of such in different districts this year. The Japanese frequently start in enterprises of all kinds, temporal and spiritual, with most sanguine hopes, but without full consideration of circumstances; and since lack of perseverance is a national characteristic, the number

of failures is legion. In time doubtless this will be altered, when they lay hold effectually on the power and grace given in the Gospel. In the meantime these facts need grasping at home, and much prayer should be offered that the fulness of God's grace may meet their needs.—*C. M. S. Intelligencer*.

AFRICA

A Difficult Mission Field In the central Sudan is a territory bounded by the Sahara Desert on the north, and by the two great rivers, the Niger and the Benue, which meet at Lokoja, 350 miles from the north-west coast of Africa. Its people, the Hausas, are a Mohammedan nation of 15,000,000, of whom it is estimated that two-thirds are slaves. They live mainly in walled cities, some of them having 200,000 inhabitants. They carry on extensive manufactures, smelting iron from native ore, weaving cloth, cultivating fertile fields. Their ruling classes are strong, healthy, able men. They possess a literature of their own, and maintain schools for their boys. Polygamy flourishes, and their women are uneducated. The English Church Missionary Society is making an effort to enter this wonderful country. Five missionaries penetrated the heart of Hausaland in 1900, a difficult journey of 600 miles, as far as Kano, a city of 200,000. But the king, fearing that the "praying men" would try to break up the slave traffic, expelled them. They retreated to a small town of 500 people, where one of their number died and another was sent home an invalid. After eight months their mission house was burned, and the survivors were obliged to withdraw. In February, 1902, one of the party, Dr. Walter Miller, obtained permission from the king to return, and is now try-

ing to establish a mission on the spot where the first attempt was made.—*Congregationalist*.

Love Among the Hausas The Hausas near Lake Tchad, who are famous for their powers and energy, are aggressive Mohammedans. Recently the following remarks were heard from them referring to a missionary physician:

"Why does the *batuse* (white man) love us? Why does he suck the death-wound when our own kith and kin would leave us to die?" None ventures to reply. "It is because of his religion," says the first speaker, after a long pause. "It is because of his Jesus, the Prophet of the white man. He, this same Jesus, taught them in His sacred Book to love all men. Ah, what a Prophet is this Jesus! We have no love among us. We can not trust each other as the white man trusts. We would have fled and left the sick man to die—nay, was he not as dead? But the *batuse* would not leave him, for he loves his Prophet Jesus. What a Prophet is this! God is, indeed, great."—*Awake* (C. M. S.).

Inhumanity in the Kongo State Rev. William Morrison, a member of the American Presbyterian Mission (South), stationed at Luebo, Central Africa, reports cruelty, slavery, and broken treaties on the part of Belgian officials in the Kongo State. Other witnesses, notably Sir Charles Dilke and Mr. Fox-Bourne, have also testified to the existence of the scandals, declaring that the Kongo State, as at present constituted, is in a worse condition than Portugal itself would have maintained. The Berlin Conference recognized King Leopold of Belgium as ruler of the Kongo. That monarch has now become a large dealer in the rubber, ivory,

coffee, and oil products of the country. His government of the million square miles of territory has been increasingly unsatisfactory on account of the acts of the Belgian officials there. In order to make a good commercial showing these officials have oppressed the blacks, have made many virtually slaves, and have introduced a reign of terror. The British and American missionaries are greatly hampered in their work by the greedy and cruel officers of the Belgian king. While there have been rich financial returns from the Kongo, the very purpose of the founders of that State has been nullified.

Missions on the Kongo The 8 societies at work in the Kongo Free State, according to a recent *Regions Beyond Union*, are represented by 211 missionaries, 283 native evangelists, 327 native teachers, 5,641 in Sunday-schools, 10,162 in day-schools, 6,521 communicants, and 1,470 catechumens. Only so few in a state covering some 850,000 square miles, and containing (estimated) 20,000,000.

The Y. M. C. A. in South Africa Recent advices from South Africa indicate a great forward movement by the Young Men's Christian Associations of that country. It is reported that no less than six buildings, costing \$500,000, will be erected for these associations in the near future. At Cape Town the association building has been doubled in size, at a cost of \$75,000. There is a membership of 1,500 young men here, a rapid increase from 400 having been made. This association is the headquarters for thousands of young men in the course of the year, who come to this city, the gateway to South Africa. Young men coming to the diamond fields are accommodated by the Kimberly Branch, which is to have larger

quarters. The frontier point of East London, Cape Colony, established an association a few years ago, and is doing valuable service to the young men coming there from England. The Mayor of Port Elizabeth, together with the clergy, is moving for the establishment of an association in that town. The Durban Association is about to expend \$85,000 for the erection of a building, toward which the merchants have given \$60,000. A membership of 1,000 is expected. Pietermaritzburg has a scheme involving the outlay of \$40,000 for a three-story building for the city center of the "Garden Colony." In the Transvaal and Johannesburg plans involving an expenditure of \$250,000 for buildings and improvements are launched. The Johannesburg Association admitted 157 members in one month. These buildings will provide all that a young man needs in the way of home and club privileges.

Uganda Then and Now Says the *C. M. S. Gleaner*: "On a hill near the cathedral, a quarter of a century ago, 'thousands of innocent victims of the wrath and cruelty of former kings of Uganda would be slaughtered at a time. To this day their bleached bones are to be seen in quantities all over the hill. There are many other similar old execution places to be seen in Uganda. It used to be the boast of the king and of all great chiefs that they had absolute power of life and death over their subjects, and that they could use it with unbridled license. To the rulers of Uganda the glory of their country consisted in the quantity of blood they were able to shed.' The contrast seen to-day is certainly marvelous. The British Commissioner in Uganda has recently had a census taken of all the Church Missionary Society

churches and schools within the protectorate; the enumeration covers 1,070 church buildings, having a seating capacity of 126,851, with an average Sunday attendance of 52,471. Let it be remembered that the first Christian baptism in this country took place only twenty years ago."

An African Description of the Railway A native of Uganda, who accompanied the prime-minister on his way to the coronation of King Edward, wrote to his friend about the Uganda railway, giving the following description of it:

My friend, I can tell you the Europeans have done a marvelous thing to make the railway and the trains. They fasten 10 or 15 houses together and attach them to a fireplace, which is as big as an elephant, and the road it goes on is as smooth as the stem of a plantain. It goes as fast as a swallow flying, and everything you see outside flies past you like a spark from a fire. If it were to drop off one of the bridges not one in it would be saved, for it goes dreadfully quick. The hills it passes are as high as those of Koki, and they have bridged over great valleys so deep that you can not see the bottom when when you are going over them.

A French View of Madagascar The journal of the Paris Missionary Society has published a series of important articles by Mons. Bianquis, the leader of the French Protestant Mission in Madagascar. The author says that whereas the onward march of civilization has been very rapid in Madagascar since the French occupation, it has been far otherwise with the progress of the Gospel.

In 1895, on the eve of the French occupation, there were four Protestant societies at work—the L. M. S., the Friends, the S. P. G., and the Norwegians. Of these, the two latter were working chiefly in the

provinces, the S. P. G. among the Betsimisaraka on the east coast, and the Norwegians among the Betsileo, the Bara, and other tribes further south. Neither of these missions had much to do with the Hovas. The L. M. S. and the Friends had devoted themselves chiefly to the Hovas, the ruling race. Wherever there was a Hova colony, or garrison, there would be found a church of the "Independent" order. From this whole district the L. M. S. has now withdrawn, and no one has taken its place. The result of the French occupation was the ruin of these distant Hova colonies. The fall of the Hovas meant the disappearance of Protestant Christianity from the outlying districts, and the Jesuits took full advantage of the political situation to establish themselves in almost every part of the island.

It was under these circumstances that the Paris Missionary Society began its work in Madagascar. Its first representatives appeared chiefly as the protectors and sponsors of the English and Norwegian missions—a duty happily no longer necessary. Now the Paris Society has found other work laid upon it. The L. M. S. has been obliged to withdraw from nearly a third of its fields in Imerina and Betsileo, as well as from all the more distant missions, and much of this work has fallen into the hands of the Paris Society.

ISLANDS OF THE SEA

Christian Village in the New Hebrides The converts at the mission stations in Malekula have built a Christian village in which they live. All are clothed. They begin and close every day with praise and prayer, and are very happy with each other, giving a daily object-lesson to the heathen of the joy

and peace of Christianity. To their village they welcome all new converts, teach them and help to protect them; and if they resolve to live there, all unite and assist in building a new house for them after a given plan on straight streets running parallel with each other, and with streets at right angles. All houses built on strong wood foundations, wattled and plastered with lime, and white-washed. The cottages are neat, and are all kept clean—a great contrast to the heathen villages. The village is on a healthy site, bought for the purpose near the mission house, so that they may have the help and advice of the missionary in all difficulties raised by the heathen, and may also help the missionary in his work, and receive his constant teaching and care.

JOHN G. PATON.

Good News from New Guinea On the unhealthy German coast of the great island of New Guinea the Rhenish

Mission has been laboring since 1887. The labor cost many lives, and until recently it seemed to be fruitless. Now all at once the seed sown seems to be coming up, and we are able to report the following good news. Missionary Hoffman writes:

The grown people come regularly to service and the children to school. But not even yet have the adults come to a decision. The people all assent to what I tell them, and many appear to be also inwardly persuaded of the truth of the message; but they still shrink back from breaking with the ways of the fathers. But one thing appears to be certain: that the chief bulwark of heathenism here, the secret orgies of their worship, is breaking up. A small part of the people would be glad to abolish it altogether. These lately declared at our service that it is no longer these pagan mysteries which restrain them from becoming "Jesus people," but the fear that they

would then have to let everything go which is dear to them.

Missionary Bergmann writes that a man from Siar has said to him that the men had held an assembly, in which it had been determined to give up the heathen religion, and instead of it accept the Jesus "whom the white missionaries preach." Yes, they (the Siar men) would bring to him all such things, masks, etc., as appertain to the heathen cult, that he might burn them before the eyes of all. Similar resolutions, he said, had been passed in other villages. Nay, some Siar men had, in the missionary's presence, and in the hearing of the women, altho before them this whole system of spirit-worship is commonly made a matter of deep mystery, declared that all this is bad, and that they would take Jesus instead.

God grant that this may be a token that after the time of wil-some sowing, at last the time of joyful reaping is at hand!—*Der Missions Freund*.

Self-Support in the Philippines Dr. Stuntz, the superintendent of the Methodist Episcopal mission in the Philippine Islands, who, in a letter just received, says that of the 58 Filipino local preachers and exhorters of the mission, besides 2 ordained members of annual conference, not one is paid from the missionary society's appropriations, and seven-eighths of them receive no support from any missionary source whatever, but are true "local preachers," earning their own bread "in the calling" in which the Gospel found them.

MISCELLANEOUS

Not Plethora, but Poverty When in Africa there is a section holding 40,000,000 people with but 5 missionaries; when in India a clergyman, native or foreign, meeting a brother clergyman, will see passing 139,199 other people before meeting another; and when our own country could send abroad 10,000 Protestant ministers, and yet have left, making allowance for the aged and infirm, one for every 1,000 inhabitants, it does seem that we are not in any thrilling danger of over-doing foreign missions.

The Story of a New Testament The Divine promise that the Word of God shall not return unto Him void is fulfilled in many striking ways. Years ago, says the writer in *Le Prêtre Converti*, a Dominican priest, Alonzo Sattana, became a Protestant and translated the New Testament, the instrument of his conversion, into the Tagalog dialect. With the help of an agent of the British and Foreign Bible Society, he spread the copies through the Philippine Islands. He was, however, soon seized and put to death by order of the Romish ecclesiastical authorities at Manila, the Bible Society agent, an Englishman, escaping by reason of his nationality. The copies of the New Testament were carefully collected—all save one, which fell into the hands of a merchant, Paulino Zamora, who, with his family, was converted, and his son to-day is the first Protestant minister of the first evangelical Church in the Philippines.

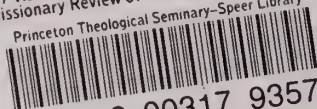
For use in Library only

For use in Library only

I-7 v.26

Missionary Review of the World

Princeton Theological Seminary-Speer Library



1 1012 00317 9357